THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the "Poetical Works" of the Rev. T. Dale.

The Church's Lament for St. John.

He hath gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppress'd,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave:
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard
On earth paint the glories of heaven;
But now the lone Church, like a wandering bird,
To the home of the desert is driven.
Entranced on his vision we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was love.

In vain the stern tyrant assail'd
With threats of the dungeon or grave—
He spoke but the word, and the timid ne'er quail'd,
In pangs that had master'd the brave.
The babe hath endured, while its frame
With the scourge and the torture was torn;
The maiden, the mother, in chariots of flame,
To glory triumphant were borne.

For what were thy terrors, O death!
And where was thy triumph, O grave!
When the vest of pure white, and the conquering wreath,
Were the prize of the scorn'd and the slave?
Oh! then to our father was given
To read the bright visions on high;
He gave to our view the full glories of heaven;
We heard, and we hasten'd to die!

Some died; they are with thee above—
Some live; they lament for thee now—
But who would recall thee, bless'd saint, from the love
That circles with glory thy brow?
Long, long didst thou linger below:
But the term of thine exile is o'er,
And praises shall mix with the tears that must flow
From the eyes that behold thee no more.

Praise! praise! that thy trials are past;
Joy! joy! that thy triumph is won.
The thrones are completed—for thine is the last
Of the twelve that encircle the Son.
O Lord! shall the time not be yet
When thy Church shall be blessed and free?
Thou, who canst not forsake, and who will not forget,
Come quickly—or take us to thee!

THE CHURCHMAN.

From the Eclectic Review.

LIFE AND CORRESPONDENCE OF BISHOP JEBB.

Bishop Jebb was born at Drogheda, September 27, 1775, where his grandfather, who was of an English family, had settled as a merchant early in the last century. His father pursued trade, ultimately with bad success, but was much respected and beloved for his virtues. John, his second son, was, in consequence of his father's commercial misfortunes, adopted by a widowed aunt, to whose instructions, and those of her sister, he was indebted for his early education and the first rudiments of religious knowledge. His brother Richard, who was ten years older than himself, succeeded, in 1788, to the property of his relative, Sir Richard Jebb, Bart.; and his first act, after that accession of property, was, to take upon himself the charge of his brother's education. John was in consequence removed from Celbridge School, near Leixlip, at which he had been placed for the sake of convenience, and which afforded few advantages, to a school of a very superior description at Derry. That good and generous brother afterward rose to be second justice of the King's Bench in Ireland; and well did he deserve the good fortune which attended him, and which he piously ascribed to the favor of divine Providence. "I have never known," says Mr. Forster, "a stronger sense of a special providence, than in the case of this distinguished layman.

"One saying of his to myself, I shall record for the benefit of others: 'It is my full conviction, from my own actual experience, that, if a man would only habituate himself to survey the events of his past life, under this aspect, he would see the hand of Providence as distinctly marked, as the towns and countries upon a map."

The more than fraternal affection which united the two brothers is a very pleasing and honorable trait in the character of each. After maintaining his younger brother "as a gentleman" in college, till the death of their father in 1796, Richard made over to him £2,000, in lieu of his share of the paternal property, which was not worth £1,200. "To this good brother," writes the Bishop, "I owe my education, my rank in society, and myself. To me and to my sisters he was a parent, when our own was sinking under infirmities, bodily and mental; almost deprived of sight; and, at times, laboring under a partial aberration of his faculties." Biography is never more usefully employed than in recording such exemplary displays of the unobtrusive private virtues. Of Bishop Jebb's career at college, the following account is given from the pen of a distinguished contemporary.

"'He entered the Dublin University in 1791, and almost immediately became distinguished as a sound and elegant scholar. This was the golden age of the university; never was there a period in its history when science and polite literature were so ardently cultivated, and so closely united. Among his contemporaries, . . . Jebb shone not the least conspicuous; he won the honors of the university nobly, and he wore them unenvied; for his amiable temper, his kind heart, and his utter disregard of self, had endeared him to all. His success at the scholarship examination seemed to be a personal triumph by every member of the university, but himself.'"

When in his eighteenth year, Mr. Jebb had a very remarkable escape from a watery grave; and, in attempting to save him, his brother would also have perished, had it not been for the presence of mind of a maid-servant, who coming to the spot at the critical moment, untied her apron, and holding one corner fast, flung the other to Mr. Richard Jebb, who had just strength left to grasp it; and their deliverer drew them to shore. "Mr. Jebb's gratitude to Providence was appropriately expressed, by a liberal pension for life to the instrument of their preservation." It is a singular coincidence, that five-and-twenty years after this occurrence, Judge Jebb stood to see the dead body of a nephew landed at that very spot, on the quay of Rosstrevor, while his two sons, who were in the boat with their cousin, were preserved, being then at about the same ages as their father and uncle at the time of their remarkable escape. And to add to the romantic character of this melancholy domestic record, the nephew who perished had, five years before, been rescued by Mr. Forster from drowning, after he had sunk twice, at the same quay of Rosstrevor, and on the very spot where his uncles had all but perished, and where, by plunging unguardedly into deep water, he found his grave.

Various plans were suggested for Mr. Jebb's destination in life. The Church, in his brother's estimation, afforded but a poor prospect; but the turn of his own mind led him strongly to "hanker after it." "You will live and die a curate," said the lawyer: this, however, did not deter him; and an overture from his early friend, Mr. Knox, which opened "professional prospects of the fairest kind," determined his course of life. Mr. Jebb was ordained deacon by Dr. Young, Bishop of Clonfert, in February, 1799; and he thus describes his feelings on the occasion:—

"On the day of my ordination, I had, I trust, a solemn sense of what I was doing. The ordination sermon of Mr. (afterward Dean) Graves affected me even to tears. Would that I had ever after undeviatingly felt as I felt during that hour! *Too many were ordained that day:* an amiable facility was a foible of the great-minded and simple-hearted Bishop Young."

We must not, however, pass over the amusing account of his visit to England in the summer vacation of 1796, and his pedestrian tour, in company with two college friends, "the highly gifted John William Reid, and the eccentric Hugh George Macklin."

"Appearing in the questionable shape of Irish strollers, they, not unnaturally, apprehended that the civil authorities might choose to make inquiry, at a period of general alarm about the state of Ireland, into their real character and objects. They, therefore, armed themselves, not with deadly weapons, but with certificates under the broad seal of the city of Dublin, signed by the lord mayor. These municipal vouchers, however, they never had occasion to produce, except for the amusement of their friends. Upon this tour, they carried with them all necessary changes of linen, &c., in two knapsacks, a violin, in a canvass bag, was slung, by turns, on the shoulders of him who escaped, for the day, a knapsack; a flute was in the pocket of Mr. Macklin; Mr. Reid played well on the violin; and wherever they went, among the peasantry, the farmers, and the gentry, "the concord of sweet sounds" proved acceptable. "Never," observes Mr. Jebb, "did I experience from all classes more genuine hospitality; and, whatever may have been the experience of others, for myself, and for my friends, with whom, on this and on other occasions, I have crossed the Irish Channel, I must say, that we ever found the hearts, the houses, and (had it been necessary) the purses, also, of Englishmen open to us. With them, performance always outgoes profession; what a man finds them *now*, unless it be his own fault, he will infallibly find them ten years hence: win them once, and you have them always."

"Among other curiosities, the travellers visited the celebrated Dr. Darwin, whose 'Botanic Garden' had many attractions for Mr. Jebb's youthful fancy; and retained its place, until his ripening judgment was revolted at the vicious splendor of the versification. By this singular man they were hospitably received: and found his conversation interesting, unless when tinctured by his infidelity. From his society, they brought away much exemplary warning, some useful information, and one good repartee. Dr. Darwin, it is well known, was a great stammerer: a tactless guest broadly noticed the defect, remarking, "It is a pity, Dr. Darwin, that you stutter so much." "No, Sir," rejoined the doctor, (doing ample justice to his impediment as he spoke,) "I consider it an advantage: it teaches me to *think*, before I *speak*."

"The concluding anecdote of this tour, a practical comment on his eulogy of the hospitality of England, deserves to be recorded in Bishop Jebb's own words. . . . "One little anecdote I cannot suppress. We crossed over from Portsmouth, to Cowes, in the Isle of Wight. In the evening, we went to Newport in a stage coach, with another and unknown gentleman for our companion. There we passed a few hours together; and the next morning, after breakfasting at the same table, proceeded to Yarmouth; we on foot, and our new acquaintance on horseback. There, after an early dinner, we were to part, and we parted with mutual regret; but not till our companion earnestly requested that we would favor him with our company, at his house in Berkshire, for a fortnight; where he would try to make the country as agreeable to us as he could. I expressed the regret of our trio, that we could not avail ourselves of his great kindness; being limited in point of time. Our friend (for such he proved himself) blushed, hesitated, and at length with difficulty faltered out, ... 'Gentlemen, I beg pardon . . . I am about to take a great liberty . . . but, perhaps, there may be some other limitation.' And then, drawing forth a large and well-filled pocket-book, ... 'May I entreat,' said he, 'that you will indulge me, by accepting any sum for which you may have occasion; you can pay it at your leisure, on your return to Ireland.' . . . . I, being the purse-bearer, was able to escape his kind solicitations, only by giving ocular demonstration, that we had sufficient resources; and we parted, never, in this world, to meet again. His name was Alexander Viner, a dealer in hops, resident near Hungerford, Berks."

Mr. Jebb's first appointment was to the curacy of Swanlibar, then a place of fashionable resort for its medicinal waters. His duties here were arduous; and the first seeds of that ill health, which eventually broke down his constitution, are supposed by his biographer to have been sown by the colds repeatedly caught while discharging his parochial functions in this place. His own retrospective strictures on this period of his clerical course, are instructive.

"'All this while, and I would it were restricted to this time, I was far from the true character of the minister of Christ. My religion, I verily believe, was sincere as far as it went. But it was defective in depth and in extent. And, even according my own inadequate views, though sincere, I was not consistent. I had not the least conscientious scruple against playing cards, frequenting balls, and joining in scenes both of morning and evening dissipation.'"

Between his leaving Swanlibar, and entering upon the curacy of Magorbar near Cashel, under the fostering wing of his friend and patron, Archbishop Broderick, in 1804, a very decided change took place in his character, upon which he makes the following reflections:—

"'From what I have already said, a change in my views and habits was essential to my progress as a Christian, and as a minister. But, had this change taken place while I remained in the Diocese of Kilmore, it could scarcely fail to be remarked by my associates; it must, in all likelihood have drawn down upon me the name of Methodist or enthusiast; and such a name must have impeded me in my particular walk of usefulness: nor is it improbable, that it might, ultimately, have thrown me into the hands, in pure self-defence, of persons sectarian in their views; and so have made me what I was called. On the other hand, had this change taken place *after* my removal to Cashel, it must have been attended with all the above disadvantages; and with this in addition, that, by not showing at Cashel, *qualis ab incepto*, I might have failed of whatever beneficial influence attaches to steadiness of character; and might, in many respects, have embarrassed, rather than assisted, the good Archbishop. How advantageous, then, the year of interval. In this period, I gradually, naturally, and by the joint influence of conversation, reading, and solitary thought, threw off many of my old views and habits. Inch by inch I fought my ground: but, in a few months, I gave up dancing, card-playing, and the theatre; not, I humbly conceive, on narrow sectarian grounds, but on solid, rational, and even philosophical principles. As I said, I fought my way; I yielded only to ratiocinative and moral conviction; and whatever inconsistencies, incongruities, and aberrations there were in other respects, (may God, of his great mercy, forgive them!) in these palpable, and, as I am deeply satisfied, most important matters, there was not, from January, 1804, any wavering. There may have been progress afterward, (that it has been small, and, in many particulars, scarcely, if at all, perceptible, I am deeply humbled to reflect,) but there was no marked visible change: the testimony of my private conversation, my public teaching, and my observable habits, has been uniformly consistent; and I hope I have, however imperfectly, yet sincerely and honestly sought, in these things, the glory of my heavenly Master.'"

No further explanation is given by the Bishop, of the immediate instrumentality which produced this change; but, toward the close of the narrative, we meet with the following interesting passage:—

"Mr. Wilberforce he regarded, if possible, with still deeper veneration (than Mrs. H. Moore.) Nor have I ever known him to experience higher enjoyment, than when, in the winter of 1829, he passed some days at Highwood Hill, Middlesex, under the roof, and in free converse, of that illustrious friend and benefactor of his kind. But, while aware of his feelings toward him, it was not until death had separated between them, that I fully understood the nature and amount of the Bishop's obligations; then it was that, for the first and only time, he mentioned to me, that to Mr. Wilberforce, and the perusal of his View of Christianity, he owed his *first* personal impression of experimental religion."

During the whole of Mr. Jebb's stay at Cashel, (1804–1810,) "the house, the intimacy, and the family of the Archbishop afforded him much enjoyment." His intercourse with Mr. Knox was kept up by frequent correspondence, as well as by periodical visits to Dublin. About Christmas, 1807, some conversations with this erudite friend first directed his attention to the *paralellisms* of the New Testament; and the investigations thus suggested, pursued at distant intervals, were at length given to the public, in his "Sacred Literature," in the spring of 1820.

In June, 1810, Mr. Jebb was presented to the rectory of Abington, in the county of Limerick, where he resided for more than twelve years. The concluding sentence of the autobiographical notes which the Bishop left behind him, and which break off at this period, contains his reflections upon this change of situation.

"'I left Cashel in deep sorrow. And for weeks and months, Abington, without a single congenial associate, and without any field of parochial exertion, was to me a dreary wilderness. But the good hand of Providence was, I doubt not, in this whole transaction. This hermitage, so remote, so retired, and apparently so ill-adapted to my habits, became the scene of my best and happiest exertions: nor do I think a settlement in any other spot in the empire, could, in so many ways, have elicited whatever powers it has pleased God to give me. Often, indeed, during the twelve years and a half that I passed there, my heart and spirit have sunk within me; but I was enabled, from time to time, to recruit and rally. Often, have almost all my friends regretted, that I was buried in the desert; but they little knew, nor was I properly conscious myself, that there was manna in the desert, and living waters from the rock. I can now look back with gratitude to my long sojourning there; and were it not that I have had such experience of a graciously protecting power, above me, and around me, I should now tremble at what may await me, in the new and arduous sphere, on which I am about to enter:—may it be ordered (if it be for my everlasting good) that the See of Limerick shall be to me but half so productive of use, and enjoyment, as the quiet rectory of Abington!'"

It speaks strongly in proof of Mr. Jebb's amiable character, and the benign influence of his manners upon the Catholic peasantry, that, at a time when the county of Tipperary was in open insurrection, and the adjoining county of Limerick was on the eve of being also placed under the restrictions of the Insurrection Act, the parish of Abington, which had formerly been a very troublesome district, remained in a state of perfect quiet. In a letter to a relative, dated August 20, 1815, Mr. Jebb writes:—

"'You will be glad to know that I found this neighborhood in perfect tranquillity and peace. No manner of disturbance has occurred here since I left home; and I am in hopes matters may so remain. We can leave the doors unguarded, and move freely, at all hours; and I am told, from good authority, that, individually I am very popular among the inhabitants; more so than would have been imagined till my long absence called forth their feelings.'"

Up to this period, his parish, peopled almost entirely by Roman Catholics, had afforded little scope for pastoral labor; but, toward the close of 1816, an event of peculiar interest occurred, which may be considered as having put his popularity to a severe test. A gentleman of an old Roman Catholic family, "connected both with the hierarchy and aristocracy of that communion," but who had imbibed from early youth infidel principles, became converted at once from infidelity and from Romanism, by the perusal of a volume of Mr. Jebb's sermons, presented to his lady, who was one of the author's parishioners. In his last illness, although the Roman priests were attending him, he expressed an ardent desire to see Mr. Jebb; and the result of the interview was his determination to die in the faith and communion of the Protestant Church. The particulars are highly interesting; and it is remarkable that

"The happy result on this occasion of Mr. Jebb's ministerial labors did not produce the least unpleasant feeling on the part of the Roman Catholic population, nor the slightest abatement of kindness and good-will on that of the Roman Catholic priesthood; although to the latter especially, the whole case and circumstances were necessarily very trying. On the contrary, it seemed to be the universal feeling, that all was fair and above-board; and the peasantry of the neighborhood openly expressed their honest pleasure at seeing the clergymen of the parish do their duty."

From the Southern Religious Telegraph.

NOTES ON GERMANY.

The Supernaturalists of the First Class—their Sentiments on Inspiration and Miracles—Neander's "Planting of the Apostolic Church."

Concluded from page 1118.

In order to illustrate the ideas I have been endeavoring to convey, I will venture to introduce to my readers Neander's "History of the Planting and Government of the Church by the Apostles." The author is one of the prominent professors in Germany. His books, especially his Church History, bear a very high character. His learning is great and solid, and he certainly has a deeper discernment, joined with a soberer common sense, than falls to the lot of most men. His order of mind, I should think to be very much like that of the revered Dr. Rice. They who know him best, bear testimony to the simplicity and benevolence of his character, and his childlike piety; but, as one of them says, he has not been able to get out of the kink of philosophy. The plan of his "Planting" leads him over the ground of the history in the book of Acts. Let us follow him a little. The feast of Pentecost was to the Jews a memorial of the giving of the law from Sinai. The day and its design led the disciples to think of, and fix their hearts on, Christ's promise of the gift of the Spirit. How suitable, they would think, that the new dispensation should be introduced on the commemoration day of the introduction of the old. This excited their expectations. As the solemn hour of prayer approached, (nine o'clock,) their feelings doubtless rose higher, and fixed with more intensity on their object. What they longed and prayed for took place. They all felt themselves elevated to a new state of feeling, pervaded by a spirit of joy and power to which they had before been strangers, and seized with an enthusiastic impulse to testify of the grace and salvation which they now first really understood. As to the earthquake and fire, we may suppose that in their excited state external nature *appeared* to exhibit these phenomena, and that nothing extraordinary really occurred. The most important part of the event, viz. the inward change in their minds, loses nothing of its divine character by this supposition. Another part of the external phenomena was the gift of tongues, (Acts ii. 7–11.) This, however, does not mean (according to our author) the faculty of speaking different languages. Referring to Acts x. 46, and xix. 6, he says, "How can it be thought that men in the first glow of conversion, just seized by the power of Christian enthusiasm, should, instead of pouring out the feelings with which their hearts were full in their mother tongue, find pleasure in showy miracles? But this supposition we must make, or else that they were carried away, by a magic power, against their wills, to be blind instruments of the divine will. But such a miracle would be calculated to call away attention from the essence of conversion to something that would only nourish spiritual pride. What, then, is meant by "other tongues?" It means *the new language of Christian feeling or enthusiasm*, (*Begeisterung*,) the uttering in the animated style of the new convert the new things that have taken possession of the soul. Of the three gifts, teaching, prophesying, and speaking with tongues, the first was the highest. The teacher had, by divinely assisted labor of his own, by developing and digesting the divinely communicated truths, acquired an amount of permanent knowledge, which he was able to impart in a calm manner, under the guidance of his reason. The *prophet*, on the other hand, spoke under the influence of sudden feeling, and in his mental character, feeling and the intuitive faculty predominated over the understanding. Hence, he was less able to observe or regulate himself, was liable to mix up divine and human, and hence there was need that others should possess the gift of discerning spirits, and hence the commands, 1 Thess. v. 20, 21, and 1 Cor. xiv. 29, 30. But in the speaking with tongues, the elevated divine consciousness alone ruled. The man's own consciousness became inactive, and he was insensible to external things. Carried away by his feelings and mental visions, what he said was no connected discourse, like that of the teacher, nor adapted to the circumstances of his hearers, like that of the prophet—he was employed on the matters of his own soul with God. The soul was sunk in prayer and adoration, and its feelings were poured out in ecstatic language, generally unintelligible to those who heard. Hence, the speaking with tongues was inappropriate to public assemblies, and Paul discourages it, (1 Cor. xiv.) It was more adapted to private devotion. Paul, however, manifestly did not regard it as something altogether fanatical or diseased, or he could never have called it a spiritual gift, nor could he have thanked God that he could speak with tongues more than they all.

What an account of a gift of the Holy Spirit! The speaking with tongues was the ecstatic unconnected shouting of one, deprived, by paroxysm of religious feeling, of reason, and consciousness, and sensibility to external things; which would throw a worshipping assembly into confusion, and was fit only for the solitude of private devotion, and (one would think) hardly for that! Paul did not regard it as altogether fanatical; but we hardly see why he did not. The *prophet* was less exclusively under the divine influence; but so far as he was, he needed to be watched and regulated by the reason of another. The *teacher*, qualified by his knowledge, and governed by his own reason, needed no such supervision! Is divine influence, then, to be confounded with blind enthusiasm?—such as we sometimes see at a camp meeting—such as excites the well-founded opposition of sensible men to religion as thus exhibited? Rather deny a divine influence altogether, than admit one of this kind. But the author says, "Whatever may be thought of the *external* phenomena on the day of Pentecost, the divine character of the *internal* effect produced upon the minds of the apostles remains certain and inviolate." But why, then, in regard to this internal effect, this careful arranging of circumstances, showing that these were almost enough of themselves to throw the disciples into such a state as he has described? And after all, how is this inward effect described? "They all *felt themselves* elevated," &c. Subjective after all. And so filled were they with what they felt, that they *appeared* to themselves to experience an earthquake, and to see flames of fire lighting upon each other! Were these men in a proper state to bear witness to the facts of the Christian history?

From the Southern Religious Telegraph.

TEMPERANCE SOCIETY.

"To transcribe here and there three or four detached lines of least weight in a discourse, and by a foolish comment mistake every syllable of the meaning, is what I have known many of a superior class to this formidable adversary, entitle an answer."—*Swift.*

An argument conducted in a fair and disingenuous manner, by well informed and talented men, would have a happy effect at this time in enlightening and settling the public mind on the expediency of temperance societies; but a discussion conducted in an *ad captandum* spirit—which distorts the meaning of a passage in one place, mistakes the meaning in another—which avoids the strong points in a discourse, and seizes with eagerness upon incidental expressions that scarcely bear on the train of an opponent:—such an argument never produces conviction, or elicits truth; and when resorted to by a sensible writer is an unerring indication of a bad cause. Such an argument (if it can be called argument) is contained in the remarks of Layman on Mr. R.'s reasons for not joining the temperance society. The writer, with great propriety, remarks, that an *abler pen* than his would review this pamphlet; and it is yet to be expected, for the credit of the society, that Layman's prophecy will be verified. But the *reviewer*, in the next sentence, forgets the affected humility of his preface, and speaks of "sundering Mr. R.'s cobweb sophisms" with more amusement than the Sicilian tyrant enjoyed in torturing flies and other insects. No one, I imagine, would envy his employment—equally unprofitable with the Sicilian tyrant, and far more laborious, to judge from his apparent exertion.

Layman's first comment is upon this remark of Mr. R.'s: "I would not be understood as discouraging combined effort to put down intemperance; concentration of effort, when directed to proper objects, and when conducted on proper and scriptural principles, may produce valuable effects, and meets the approbation of every good man." "Now," says Layman, "Mr. R. could not have hit more palpably on the definition of the temperance society." But if Layman would be candid, he would see as much difference between this remark of Mr. R.'s and the real definition of the temperance society, as between light and darkness. The true definition of the temperance society is, "a society whose combined effort is to suppress intemperance, by a pledge not to drink intoxicating liquors, on the unscriptural principle of declaring the use of intoxicating liquors, as a beverage, sinful." That there should be union of feeling and exertion to suppress drunkenness, is admitted by the author of the pamphlet in the expression, *combined effort*, &c. Now the three palpable points of distinction in the two definitions (if Layman is pleased to call Mr. R.'s remark a definition) are these. In the first place, Mr. R.'s *society* is without a pledge or vow; secondly, I presume from his remark, that he does not consider *abstinence* essential to temperance; thirdly, he does not consider the drinking of intoxicating liquors as a beverage sinful, if the bounds of temperance are not overleaped.

One of the points discussed by the author of the pamphlet was, whether the drinking of ardent spirit was a *malum in se*, sinful of itself; and to show that since the Mosaic law ceased in its operation, nothing is unclean. The text of Scripture commented upon by Layman, "Every creature of God is good," &c., was quoted. Upon this text, says Layman, "reliance is placed for using *habitually* ardent spirit." (This word *habitually* was an interpolation of Layman's, to make his comment more plausible. It is not used in this place in the pamphlet, nor is such an idea conveyed. As he seems to be a novice in controversial writing, I would give him a friendly whisper—*always to quote his adversary fairly.*) "Ratsbane," continued Layman, "is a creature of God, and by the same parity of reasoning is good: who from hence would conclude that it is right to drink ratsbane in any preparation?" I should conclude so; and deem the conclusion irresistible from the text, or Layman's position, that ratsbane is "a creature of God." Ratsbane, opium, and arsenic, I imagine, are all good when properly used. "The Turks use opium for purposes of inebriation," says Layman, "and why should not Mr. R.?" Does Mr. R. contend that distilled spirits should be used for the purposes of inebriation?

Layman, in connection with this subject, makes this remark, toward the close of his third number: "Great error has before been committed in considering that the same necessity exists for using intoxicating drinks as for meats, which word scripturally means food in general, the use of which is *required* to sustain our natural life:" and from the texts of Scripture here cited, Layman contends that nothing is allowed for man's food by his Creator but what is *required to sustain life*. Wine, not being necessary to sustain life, is not allowed, it being an *intoxicating drink*. To suppose that the Creator intended that man should eat any thing for pleasurable gratification, is, according to Layman, the "mere frothwork of fancy." A good peach is not necessary to support life, and according to Layman's ethics, he that eats one is not only guilty of the sin of peach-eating, but answerable for all the excess in peach-eating that has ever been committed. If intoxicating drinks are not allowed by the Bible, what comment will Layman make on the following passages of Scripture? In Gen. xiv. 18, we are informed that Melchisedek, the priest of the most high God, offered bread and wine to Abraham. In old Isaac's celebrated blessing of his son Jacob, (the blessing of his pious and prophetic old age,) God give thee of the dew of heaven, and the fatness of the earth, and a plenty of corn and *wine*. In Deut. xi. 14, God promised the children of Israel, if they would hearken diligently to his commandments, that he would give them the first and the latter rain, that they might gather in their corn, their *wine*, and their oil. In Deut. vii. 14, "And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy *wine*. We find in 2 Sam. vii. 19, that David dealt out a flagon of wine to the whole multitude of Israel. In Isa. lxii. 8–10, "And the sons of the stranger shall not drink thy wine, for which thou hast labored;" "and they that have brought it to-

gether shall drink it in the courts of my holiness." In Hos. ii. 8, "For she did not know that I gave her corn, and *wine*, and oil." In Amos ix. 14, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and *drink the wine thereof*." This wine which God gave as a blessing is now pronounced to be the greatest curse that ever scourged the human family. Is not Layman wise above what is written? Has he not drawn from that fountain of fanaticism which is throwing up its bitter waters in this happy land of ours, which intoxicates the brain, and renders its victim deaf to reason and conviction, and blunts his faculties to the perception of the most obvious truths?

Layman's next comment is upon Mr. R.'s notice of our Saviour's miracle in Cana of Galilee, and instead of coming up to the point and arguing fairly the question whether that miracle does not fully authorize the use of wine, and prove that it is not inexpedient to use it, the reviewer falls into an indecent passion at Mr. R.'s *mode* of expressing himself on the subject—a mere play upon words. But notwithstanding our reviewer's avers on to close argument, I will take the liberty of holding an argument with him on the subject. "Let us reason together."

Layman. Are you sure that Christ drank wine?

Answer. Yes; "for John the Baptist came neither eating bread nor drinking wine," &c.—"The Son of man is come eating and drinking, and ye say. Behold a gluttonous man and a wine bibber," Luke vii. 33, 34.

Layman. But did he ever offer it to others to drink?

Answer. "And he said unto them, Draw out now, and bear unto the governor of the feast."

Layman. Are you sure this wine contained the poison alcohol?

Answer. Yes; the governor of the feast pronounced it the best wine that had been drank on the occasion, and of course it could not have been the tasteless, insipid juice of the grape before fermentation. The able commentator, Henry, says, the reason it was esteemed the best wine was, it had more body, more strength, or in other words, more alcohol. And it is certainly to be presumed that the wine he drank with the publicans was susceptible of producing intoxication, like all other wines, from the time of Noah to the present time.

Layman. Might it not have been right to have drank wine when our Saviour drank it, but morally wrong, or at least very inexpedient, to drink it now?

Answer. I presume that Christ lived for no particular age; the doctrines he taught were immutable truths, and the example he set might be followed with impunity through all time. The future, present, and past are always before him, and to suppose that he set an example that is to become a sinful one in the nineteenth century, is to impeach his goodness and **his wisdom.**

Layman. Were there as many drunkards then as there are now?

Answer. The Roman provinces were filled with them. Christ came upon earth during the reign of Augustus Cesar. Profane history attests the fact that this age was one of the greatest luxury and licentiousness. The cultivation of the vine was perhaps the most general employment of the husbandman. Bacchanalian riots, orgies, and feasts of the most licentious character were familiar occurrences; yet circumstances can never alter the eternal nature of truth; the abuse and not the use was condemned by our Saviour.

Layman. But the gist of this whole transaction in Cana, was the *miracle;* "the gratification of the senses was a collateral matter."

Answer. Was there no other miracle that could have been wrought that would have affected the senses? Would our Saviour have made wine and offered it to the governor of the feast if it was wrong to drink it?

Layman. Oh, but the Rechabites! the Rechabites! "Will you condescend to tell us with, or without, the light of the nineteenth century, who the Rechabites were?"

Answer. The Rechabites were the descendants of Jonadab, who, in view of the troubles and warlike condition of the times in which he lived, commanded his sons not to settle, but lead pastoral lives, and dwell in tents, so that from the slightest premonition of war they might strike their tents and take refuge in a more quiet district; accordingly he commanded them to "drink no wine," (that they might not be under the temptation to plant vineyards,) "to build no houses," and "to sow no seed." The object of forbidding wine was merely collateral to the prominent design of inducing his posterity to lead wandering lives.

Layman. But why did they receive a blessing?

Answer. Because, in the language of the prophet, "they obeyed the commandments of Jonadab, their father, and kept all his precepts, and done according *to all he had commanded them.*" The blessing was not only because they drank no wine, but because they sowed no seed, &c. And the prophet was contrasting the obedience of these uncircumcised Rechabites to their earthly parent with the disobedience of the rebellious Jews. And although one is at liberty to abstain from wine if he chooses; yet to draw an argument from such a discretion, that it is the duty of others to abstain, would be equal to the absurdity of enforcing as a duty on a civilized people to live in tents, because God blessed the Rechabites for obeying the commands of their father; and one of these commandments happened to be "to live in tents."

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The next comment in order is upon the subject of Christian liberty. I have but two remarks to make upon the question of "offending one's brother." The first is, that the case of refusing to eat meat offered to idols is not analogous to drinking in moderation intoxicating liquors before one who believes that the sin lies only in the excessive use of those articles. Secondly, Layman, to make the point in question analogous to eating meat offered to idols, must admit that he (or any other person who calls upon us to abstain) thinks it sinful to drink wine; for the reason the weak brother who ate meat in the idol's temple offended or sinned was, because he believed it to be sinful to eat it.

Now if Layman's notion about the sinfulness of the use of wine was founded even in a show of reason, I might hesitate before I drank before him. But when I see a weak brother, with the example of Christ before his eyes, pronouncing it sinful to drink wine; and when I see another weak brother, in despite of our Saviour's dying commandment, refusing to use it in the administration of the sacrament, if I then encourage such fanaticism, I become *particeps criminis*, and duty requires that I should rather oppose his fanaticism, instead of yielding to it, and arrest him before he *stumbles* into the sin of presumptuousness and disobedience to a divine commandment. The injunction of the apostle applies only to small and indifferent observances. To suppose the contrary, and that every Christian should yield to every superstitious and fanatical error an ignorant brother might fall into, would give a general license, and afford universal encouragement to the progress of fanaticism and error. Unless the author of the pamphlet chooses to take the able reviewer in his own hands, he shall hear from me again.

COMMUNICATIONS.

For the Churchman.

BISHOP WHITE.

Continued from last number, page 1118.

Continued from last number, page 1118.

HIS AUTOBIOGRAPHY.

"Long before the period of the revolutionary war, I had carefully studied the English history, and my reading in that department had been considerable. The principles which I had adopted are those which enter into the constitution of England from the Saxon times, however the fact may have been disguised by Mr. Hume, and were acted on and confirmed in the revolution of 1688. The late measures of the English government contradicted the rights which the Colonists had brought with them to the wilds of America, and were till then respected by the mother country. The worst state of dependant provinces has been that which bound them to a country itself free, a fact sufficiently illustrated in the case of those of Rome, which were more miserable under the republic than under the emperors, monsters as they were. Our quarrel was substantially with our fellow-subjects of Great Britain, and we never objected to the constitutional prerogatives of the crown, until it threw us out of its protection. This it did, independently of other measures, by what was called the prohibitory act, passed in November, 1775, authorizing the seizure of all vessels belonging to persons of this country, whether friends or foes. The act arrived about the time of the publication of Paine's "Common Sense;" had it been issued six months sooner, it would have excited no feelings besides those of resentment against the author. But there had come a crisis which the overmost leaders of the American resistance were reluctant to realize to their minds. These things are said without disrespect to the personal character of the King of Great Britain. He took the part into which, perhaps, any man would have been betrayed by the same circumstances. You know my construction of the scriptural precepts on the subject of obedience to civil rulers. It engaged my most serious consideration, and under a sense of my responsibility to God, I am still of opinion that they respect the ordinary administration of men in power, who are not to be resisted from private regards, or for the seeking of changes, however promising in theory. In a mixed government, the constitutional rights of any one branch are as much the ordinance of God, as those of any other. This view of the subject would be abandoned, if it could be proved to be more fruitful of disorder than its opposite. The latter is rather the cause of civil war, as in the rebellions of 1715 and 1765. To talk of hereditary right, when the question is of the sense of the scriptural precepts, is beside the mark, for they look no farther than to the present possessor of the power. The contrary theory lands us on despotism, and if any should be reconciled to this by the notion of its securing of tranquillity, there cannot be a greater mistake. If there be no constitutional check, it will be found unconstitutionally in some such shape as the prætorian guards of Rome, or of the janizaries of Turkey, or of the combination of grandees in Russia. However satisfactory this train of sentiment at the crisis referred to, the question of expediency was problematical, considering the immense power of the mother country. Perhaps had the issue depended on my determination, it would have been for submission, with the determined and steady continuation of rightful claim. But, when my countrymen in general had chosen the dreadful measure of resistance—for certainly the spirit was almost universal at the time of arming—it was the dictate of conscience to take what seemed the right side. When matters were verging to independence there was less to be said for dissent from the voice of the country than in the beginning. Great Britain had not relinquished a particle of her claim. Her commissioners did not pretend any power of this sort from the crown, and had they pretended it, there was no power in the crown to suspend acts of parliament, or to promise a repeal of them. On this ground it must be perceived that the least defensible persons were they who gave their services to the engaging in the war, and then abandoned the cause. In proof of the fact of the almost universal disposition of the Americans, you may be referred to Bisset's History of the Reign of George III., written in opposition to the anti-government history of Belsham. It will not be unprofitable to you to bestow your serious attention on the details made by the former, not merely of the injustice of ministerial measures, but of the folly of them, indicative of utter ignorance of our country, and of consequent incapacity for the governing of it. Government confided for information on the persons whom they ought most of all to have distrusted, and repeated failure did not cure them of the delusion until the effect was irremediable.

Although possessed of these sentiments, I never beat the ecclesiastical drum. My two brethren in the assistant ministry, preached before battalions animating sermons, approbatory of the war, which were printed, as did the most prominent of our clergy, Dr. Smith. Our aged rector, in consequence of increasing weakness, was retiring from the world. Not long before this time he resigned his rectorship, was succeeded by Mr. Duché, and soon after died. Being invited to preach before a battalion, I declined, and mentioned to the colonel, who was one of the warmest spirits of the day, my objections to the making of the ministry influential to the war. I continued, as did all of us, to pray for the king until the Sunday (inclusively) before the fourth of July, 1776. Within a short time after, I took the oath of allegiance to the United States, and have since remained faithful to it. My intentions were upright, and most seriously weighed. I hope they were not in contrariety to my duty. On the approach of the British army to this city, in September, 1777, I retired with my family to the house of my brother-in-law, in Harford county, Maryland: and at this eventful crisis, I received notice that Congress, who had fled to Yorktown, had chosen me their chaplain. They also chose the Rev. Mr. Duffield, of the Presbyterian communion. Nothing could have induced me to accept the appointment at such a time, even had the emolument been worth acceptance, as it was not, but determination to be consistent in my principles, and in the part taken.

Under this impression, I divided my time between Congress and my family, which the double chaplainship admitted, until the evacuation of the city in June following.

St Paul's School.—The apposition of this noble institution took place on Thursday, the 5th of May. The school room was crowded at two o'clock by the friends and relations of the scholars; and about a quarter past two the masters entered, accompanied by a crowd of distinguished visiters; among whom we noticed the Bishops of Durham, Bangor, and Llandaff. The exercises commenced, as usual, with orations in Greek, Latin, and English, to the memory of the munificent founder, Dean Colet. They were composed and delivered by the three senior boys of the school (Messrs. Jowett, Wright, and Jephson), in a manner which did credit to their own talents and industry, as well as to the attention of their tutors. The prize compositions followed. The subject of the first was, "*Iter ad Emmaum*," for Latin hexameters; of the second, "*Jepthæ Votum*," for Gr. Trim. Iam, They were both of them written and spoken by Mr. Jowett, the captain. The high master's prize was given to Mr. Stokes, for a Latin essay on the following subject:—"*Quænam fuerit Atheniensium, in coloniis administrandis, imperii conservandi ratio.*" The remainder of the speeches were selected from various classical authors, as well ancient as modern, and were spoken with taste, spirit, and judgment. They were all received with much applause.—*Times.*

THE CHURCHMAN.

SATURDAY, AUGUST 6, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Bishop H. U. Onderdonk's Discourse.—We have perused the discourse of Bishop H. U Onderdonk at the funeral of Bishop White, and do not hesitate to say that, in our feeble judgment, the delicate and important duty which devolved on the preacher, has been well and worthily discharged. On the one hand, he has done justice to the Christian character of Bishop White, and has thus gratified the just and filial expectations of the thousands who have deemed it their privilege, as it was their delight, to look up to him as their spiritual father: on the other hand, he has acted with *fidelity to the living*, and has effectually silenced the many who, under cover of a piety which has confessedly never been marked by the bolder features of Christian experience in its ordinary course of development, but has rather resembled the expression of an infant's innocence, would unworthily seek, in their own case, to evade the humbling requirements of the doctrines of the Cross. A discriminating mind, in view of the peculiar responsibilities of the preacher on such an occasion, might well praise the ability which he has manifested: but the paramount feeling in our mind, after reading the discourse, is one of thankfulness that the preacher has not merged his character in that of the panegyrist, but that while he has paid the due and affectionate tribute to the memory of the deceased patriarch, he has *also* given such judicious counsel and faithful warning to his numerous friends and eulogists, as to call *them* to prayer, self-examination, and repentance.

Of the theory of Christian experience which the Bishop has so appropriately unfolded, we may speak more particularly at another time: at present, we give his application of it to the character of the departed, which forms the conclusion of the discourse.

"The reflections now offered you, my brethren, I have deemed appropriate to the occasion; because the distinguished father in the Church over whose remains they have been uttered, was one of the most conspicuous and perfect examples of the kind of piety which approaches to innocence, and which consequently manifests but little of the emotion that springs, directly or indirectly, from a consciousness of deep sin. Amid all his points of eminence—and many such were his—this was the greatest eminence of all He was eminent, as the minister of religion, in the councils which gave liberty to his country; and as the friend and the pastor of Washington. He was eminent as through a long life, the centre of affection to a large community, without a foe or an evil wisher at any time, but beloved and revered by all He was eminent as one of our first bishops; for nearly fifty years the bishop of this Diocese; and for more than forty years the senior bishop of our Communion, always exercising in it a wide influence, mild and paternal. But he was more eminent as a 'perfect man and an upright,' the 'good and faithful servant' of his divine Master, 'keeping innocency and taking heed to the thing that is right,' ever 'walking blameless in all the commandments and ordinances of the Lord,' and 'having always a conscience void of offence toward God and toward men.' He belonged to that very small class of Christians who bear from infancy the image of Christ, and never deface it by vice, by worldliness, or by flagrant neglect, and who thus, though they know and feel that they are sinners, and have no hope but in the Cross, do not *so* feel it as to exhibit the clear train of converting experience which other Christians undergo whose piety was not so early, or has not proved so uniform and consistent. Emotion, which, if not arising from constitutional temperament, implies either change or the apprehension of a change, could have little power over one whose bright course was so undeviating. With a character so pure, it has been said of him, and not unaptly, that he was sanctified from the womb. His whole life, from infancy to extreme old age, spent in one community, neither that community, nor an individual either there or elsewhere, has even a whisper against him. So ignorant was he personally of evil, so far from conceiving how widely and in how many ways it operates, that he was as free from suspicion of others as from guile in his own bosom; indeed he was often too reluctant in the caution which foresees the natural workings of human motives. Thus pre-eminent in all good qualities and dispositions, it is not wonderful that his character was allowed by every one to have been that of a perfect man and an upright.

"With all this excellence, unquestioned and unquestionable, the principles of our venerable father had no affinity whatever with those who recognise the merit of human virtue; which rest the hope of immortality on moral accuracy, even as combined with punctilious religious performances; which look for acceptance with God to any source but the merits only of the Redeemer. Those who rely on such principles do so—sometimes in the spirit of self-delusion, their morals being far less perfect than they presume them to be—sometimes, that they may elude the requisitions of religion, postponing them to those of morality—and sometimes, to absolve themselves from the obligation to the *spirit* of religion, in the fond imagination that its outward observances are, with a fair worldly reputation, all that God expects of us. Such, however, such in no degree, with all his acknowledged and unswerving rectitude, was Bishop White. Hear his opinion concerning the value, in this light, of 'faith, repentance, and obedience.' 'Merit none of them can have; but conditions they all are' Hear his opinion concerning the whole fancy of human merit, 'There is no one point at which their instructions [those of Scripture] are more directly aimed, than to the battering down of the conceit of merit on the part of man. Were there no revelation, self-knowledge, accompanied by a correct apprehension of the divine perfections, might have led to the same conclusion. But besides, there are precepts going to the suppression of every sentiment of self-righteousness. Above all, to guard against it, there is exhibited another ground of merit, in the sacrifice of the death of Christ; which being evidently a dispensation altogether independent of any act of man, and yet plainly held out to us as the only procuring cause of his salvation, and the only ground of the acceptance of his person and of his performances, there is not the shadow of excuse to any professor of Christianity to arrogate merit; whether because of works imagined to be good, or because of a comparative freedom from such as are evil.' Hear, yet further, his most expressive opinion of the imbecile moral condition of those by whom the claim of merit is fondly entertained, 'Let it be remarked, that no case is here stated of a man leading a life of true obedience, or as Scripture says, "living godly, righteously, and soberly in this present world;" and yet arrogating the favor of Heaven as his due. It is supposed that such fruit cannot grow on the barren stock of pride, and therefore cannot come in competition with evangelic faith, which is their nourishment.'

"The distinguished excellence of character, then, of our departed patriarch, was strictly and entirely Christian; he knew nothing, whether for his own hope or for that of others, but Jesus Christ and him crucified. And this should be ever borne in mind by those who would draw from his virtues a basis, transferred to themselves, for their confidence toward God. Do any of you, my brethren, seek within yourselves the ground of your salvation, and plead that this man of God could have done so? O think better, ere you give this illusion the mastery; first examine whether you are as free from vice, from all offence, from worldliness, from neglect, whether of social obligation, of the soul, or of God, as was he; and then recollect that he built not on even this, to human judgment, most splendid foundation. Let then your chosen exemplar, your teacher most worthy of your choice, and most accepted, and most allowed of all, put to shame this unchristian theory, or if it be so, this unchristian inclination of your souls.

"And let me add, my brethren, though it be a point of less importance—should there be others of you who undervalue a sound Christian experience, the due sensibility to religious sorrow and religious joy, a wholesome watchfulness of the current of spiritual emotions, because in this perfect and upright man there appeared few manifestations of them—let me offer to *you* also a friendly admonition. Have you as little to answer for before God, as we all trust he has had? Is your conscience as void of offence, in regard to sins of omission as well as unequivocal wickedness, as was his? If not,—and alas, very few can make this claim,—if not, then you have more depravity to feel, and you *ought* to feel it; nay, you *will* feel it if you are indeed penitent; and then, as repentance completes its work, and a firm interest in the Saviour is apprehended, the spirit of heaviness will be relieved by the garment of praise. Of course, I mean not that these emotions are tests of piety, that they constitute piety, or mark it either necessarily or indelibly, so as to be at any period its authentication; but they are highly useful as aids, as incentives and encouragements, as consolations. Perhaps our lamented father in God knew more of them than his calm temperament allowed him to express. But I take him as for a very long period manifested to human cognizance. And thus viewed, while I hold up his virtues to universal imitation, I affirm that those whose imitation of them is imperfect, are neither to expect nor desire the complete religious equanimity which he ever displayed. He was placed by the Spirit of God in the very highest rank of piety; we, my brethren—may I not say it of us all?—*we* are far below such exaltation, and we must not arrogate to ourselves any of its privileges.

"My brethren, I offer you no detail of the virtues and actions of the illustrious man whose remains are before you, because it would be but a recital of the catalogue of human duties, with the declaration that he fulfilled them daily and hourly. His domestic love, his social excellences, his professional assiduity and fidelity—the latter (permit me to say) conspicuous in the seasons of yellow fever and cholera—all these are known to you; but they were so constant, that to name examples would be to leave unnoticed far more of the list than could be laid before you. In all these matters, 'his witness is in heaven, and his record is on high'

"Nay, his witness and his record are here also—in your memories, in your hearts. Which of you has not beheld him, and gazed after him, with eyes of veneration, when you have met him abroad; while your bosoms overflowed with the homage, 'There is a true servant of God, and a crowning honor to men?' Which of you, who belong to his branch of the household of faith, has not welcomed his appearance in the house of prayer, and acknowledged that never has a sanctuary presented a minister more worthy to offer your devotions to the Most High, or to declare the message of God through Christ, whether to his faithful people, or to the world lying in wickedness? Even when the infirmities of age reduced the vigor of his ministrations, which of you has not loved to see him in the sacred places, and felt that what was thus lost was more than repaid by the hallowed thoughts which his living imbodying of excellence brought to your minds

"But he lives no more—for men he lives no more—he is with those departed who all live unto God' His change from mortal existence to immortality was like his whole course calm, peaceful, serene No tumult of mind, no agitation of the body, disturbed his dying moments Tranquil as childhood had been his soul during life—tranquil as childhood was it in its departure. Except that the mortal fabric remained, it may be said of him, as of Enoch, 'He walked with God, and he was not for God took him; for before he was taken he had this testimony, that he pleased God'"

Bishop White—We esteem it a privilege to be able to lay before our readers the following notice of the death of Bishop White by the Bishop of our Diocese. At the ordination held by the Bishop at Ulster, on Sunday, July 24, being the Sunday next following the death of Bishop White, he noticed the event in the following impressive terms:—

"Very peculiar, I assure you, my beloved friends, are the feelings with which your preacher enters at this time on the consideration of topics so fraught with deep and solemn reminiscence of the weighty obligations and awful responsibilities of the ministerial office—feelings which, he is confident, are shared to the full by his fellow-laborers in the vineyard of the Lord, whom he has the happiness of meeting in the deeply interesting solemnities of the day. The emblems of mourning which you see before you are the meet expression of the Church's grief for the loss of one, than whom, since the day on which the last of the apostles entered into his rest, none probably has sustained so interesting a connexion with any large portion of the Church While, on the last Lord's day, you were here engaged in the solemn services of the sanctuary, the spirit of the venerable presiding Bishop of our Church was taken to God who gave it; and that Church deprived of a presence, an example, an unwearied fidelity of labor, a wisdom of counsel, and a purity and holiness of exhortation, which for more than fifty years had been, under God, among its richest and most valuable blessings. Bishop White, the great and good man whose loss we now deplore, laid the first foundation of the ecclesiastical organization under which our Church has been so much blessed and enlarged, and has attained to so high a degree of unity, prosperity, and efficiency, and commended itself so eminently to the respect and confidence of the judicious, the wise, and good of every Christian name. For more than half a century he has assisted in the deliberations of all its general councils, and exercised over them, not in dogmatism, pride, or self-elation, but in meekness in wisdom, and in love, an influence which, while it was greater perhaps than ever other man possessed, so was it chiefly conceded as a free-will offering, and attended with a constant blessing from on high. By his hands all but two of the twenty-eight bishops who have ever been consecrated in this country, and all but one of the seventeen now surviving, were raised to their holy office. Such, indeed, has been the influence over our whole Church of his counsels and his labors, that of the thousands and tens of thousands of her members who never beheld his venerated form, or heard his judicious and pious views, and his holy admonitions and instructions, there is not one who owes him not a debt of gratitude, and who should not ever love and revere his memory. Living in the enjoyment of the blessed services of their Church, of its truly evangelical doctrines, and of its well-ordered polity, let them never forget that they are indebted to him, under God, more than to any other man, for the preservation, in times threatening serious distractions and corruptions of those services and doctrines, and the introduction of that polity, and its guidance to its present most successful and blessed influences. And would they be encouraged in their efforts to seek and improve the grace of God to the most sanctifying and practical purposes of personal holiness—holiness of heart, in affections, dispositions, and tempers; and holiness of life, in whatever can manifest the love of God above all things, and of one's neighbor as himself—a love founded in the faith, and carrying out, in all their fulness, the precepts of the Gospel, let them know that one of the most splendid examples of the controlling influence of that grace over the human character, God was pleased to give in his good and faithful servant, William White.

"Surely, brethren, you have done right in causing this house of God to put on the garb of mourning for the loss of such a man. And take ye good heed that your's be not the loss—the eternal loss—of having had such a pattern, and such counsels, so long spared to your Church and to the world.

"And now, bowing in much submission to the will of God, which has removed from us that good and venerated prelate, and under the solemnizing influence of reflections naturally suggested by his death let us proceed to the consideration of the subjects of enlargement proposed as proper for the peculiar solemnity of the morning.

Tributes of Respect.—The following are the resolutions of the societies and vestries, which were deferred last week, or have since been communicated.

SUNDAY SCHOOL UNION.

At a meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, held at the Protestant Episcopal Press, in the city of New-York, July 22d, 1836, the Rev. Thomas Lyell, D D., was called to the chair, and the following preamble and resolutions were adopted:—

The Board of Managers of the General Protestant Episcopal Sunday School Union, having learned that God in his wise providence has released from any further service on earth, and taken, we doubt not, to a state of "joyful felicity," the Rt Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, and Presiding Bishop of the House of Bishops. Therefore,

Resolved, That while we bow in humble submission under the bereavement which the family of the deceased and the whole Church have sustained in the death of this venerated man, Christian, and prelate, we acknowledge a debt of the most heartfelt and entire gratitude to the same Almighty Being, for the long period our departed father was permitted to remain on earth, to benefit the Church by his profound wisdom, extensive learning, and mild and conciliatory disposition, and to show forth in his life the holy and yet cheerful influence of "the truth as it is in Jesus," and of which he was such an able expounder

Resolved, That in the death of the Rt. Rev. William White, D D., the Sunday school cause has lost a most devoted friend and able advocate,—he having been president of the first Sunday school society formed in this country, in the year 1791, and entitled, the "First Day or Sunday School Society," and having, ever since that period, manifested a most lively interest in the subject, presiding during the session of the last General Convention, at the Triennial Meeting of the General Protestant Episcopal Sunday School Union, and becoming a "Patron" of the same.

Resolved, That since, in the whole life of this bright exemplar of every Christian virtue and grace, the childlike simplicity so strongly recommended in the Gospel, as peculiarly becoming the followers of the meek and lowly Jesus, was ever conspicuous, his is a character that pre-eminently deserves to be held up to Sunday school children, as well as to all others, for imitation.

Resolved, That the members of this Board, while they sympathize most deeply with the family of the deceased, the congregations of which he had charge, and the diocese over which he presided, in the loss they have experienced, are devoutly thankful that he has left behind him a name so much honored and beloved, a fame so bright and enduring, a character so irreproachable and pure, a testimony to the purifying, ennobling, and sustaining nature of the faith of the Gospel, so decided, clear, and triumphant.

Resolved, That attested copies of the foregoing resolutions be furnished to the Chairman of this meeting, and that he be requested to forward the same to the family of the deceased, the Bishop of Pennsylvania, and the wardens and vestrymen respectively, of Christ Church, St Peter's and St James', in the City of Philadelphia.

Resolved, That the above resolutions be published in the Churchman, Gospel Messenger, and Sunday School Visiter.

Attest. F. H. Cuming,
Sec of Gen. Prot. Epis. S. S. Union.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

"At a meeting of the Board of Managers of the Young Men's Education and Missionary Society, of the city of New-York, held at Christ Church, July 21st, 1836:—

"The President having communicated the intelligence of the recent demise of the venerable presiding Bishop of the Church, the Right Rev. William White, D. D., accompanied this communication with appropriate remarks on his long and holy life, spent in the service of our divine Master, and on the salutary influence which, by the grace of God, he was for so many years enabled to exert in guiding the counsels, promoting the general welfare, and preserving the peace and unity of our Zion.

"Whereupon it was

"*Resolved*, That cherishing with great satisfaction the precious memory of our late venerable father in God, we will ever hold his words and deeds in grateful recollection.

"*Resolved*, That while we mingle our sensibilities with those of the whole Church, sincerely mourning her irreparable loss, we acquiesce with Christian submission in this dispensation of God's providence, comforted by the reflection, that it hath pleased him for so long a period to bless the Church with the surpassing wisdom and piety of our departed father, before his translation to the spiritual world.

"*Resolved*, That a copy of these resolutions be sent to the afflicted family of our late spiritual father, accompanied with a further expression of the emotions felt at this meeting, and the assurance of our prayers, that all the bereaved relations and friends may experience in their sorrows the consolations of our holy faith.

"*Resolved, further*, That this Board, sympathizing with the Church at large in her bereavement, will unite with other kindred institutions in a suitable demonstration of our feelings, and that the President, the Vice Presidents, and the Corresponding Secretary, (the Rev J. F. Schroeder, William H. Hobart, M D., Pierre E. F. M'Donald, Esq, and Mr Anthony Ten Broeck,) be a committee of this Board on that subject.

J. F. Schroeder, *President*,
E. Guion, jun., *Secretary, p. t.*

TRINITY CHURCH, BROOKLYN

At a special meeting of the vestry of Trinity Church, Brooklyn, held on Tuesday the 26th inst., the following preamble and resolutions were adopted:

The melancholy intelligence of the death of the Right Reverend William White, D. D, the venerable and greatly beloved Bishop of the diocese of Pennsylvania, and presiding Bishop of the Protestant Episcopal Church in the United States, having been communicated to this vestry, it was unanimously

Resolved, That this vestry are filled with the most profound respect and veneration for the memory of our late presiding Bishop, whose humble piety, long and faithful services, and enlightened wisdom, through a long series of professional services, have shed a lustre over the Church and the religion of the blessed Redeemer.

Resolved, That in testimony of respect for the memory of the departed, Trinity Church, Brooklyn, be dressed in mourning for the space of *thirty* days, the Wardens wear crape on the left arm during the same period, and that the bell of the Church be muffled and tolled for 30 minutes immediately preceding morning service on Sunday next.

Resolved, That the proceedings of this meeting be signed by the Senior Warden and Secretary and published in the Churchman.

ROBERT WILSON, *Senior Warden.*
ANTHONY BLEECKER ELLISON, *Secretary.*

ST. PETER'S CHURCH, ALBANY.

At a special meeting of the vestry of St. Peter's Church, Albany, held July 28th, 1836.

The vestry, having learned with deep sorrow the decease of the Rt. Rev William White, D. D, Bishop of the Diocese of Pennsylvania, and Presiding Bishop of the Protestant Episcopal Church in the United States, it was unanimously

Resolved, That while we deplore the bereavement our Church has sustained in the decease of our late venerated presiding Bishop, our grateful thanks are due to divine Providence for the manifold blessings which have resulted to the Church, and to this nation, from the eminent piety, patriotism, and usefulness, and from the beautiful and consistent example exhibited by the deceased through all the varied scenes and duties to which he was called during his long and eventful life.

Resolved, That in testimony of our respect for the memory of the deceased, this church be put in the usual mourning for the space of one month.

Resolved, That these proceedings be signed by the Wardens and Secretary, and published in the Churchman.

JAMES STEVENSON, JOHN A. DIX, } *Wardens.*
ORLANDO MEADS, *Secretary.*

ST. PAUL'S CHURCH, ALBANY.

At a meeting of the vestry of St Paul's Church, Albany, held pursuant to notice, at the house of Col. Shankland, on Tuesday, July 26, 1836, it was

Resolved, That the members of this Church, in common with their brother Churchmen throughout the Union, deeply sympathize with the family of the venerated senior Bishop, and with the Church at large, on the heavy bereavement we have all sustained in his decease. While we humbly submit to it, as a dispensation of divine Providence, we trust it will renew and strengthen an attachment to a Church of which he was a distinguished ornament, and who, in his own silent, unobtrusive, but powerful example, refuted many of the mere popular charges brought against her.

Resolved, That in token of our respect for our deceased father in GOD, the desk and pulpit of St. Paul's Church be dressed in the usual mourning for one month.

Resolved, That a copy of these proceedings be signed by the wardens and clerk, and be transmitted by the rector to our own beloved Diocesan, with the renewed assurance of our attachment to his services and person.

WILLIAM H. DEWITT, HEZEKIAH WELLS, } *Wardens.*
C. M. JENKINS, *Clerk.*

These were transmitted to the Bishop, with a letter from the rector.

ST PAUL'S CHURCH, SING SING.

At a special meeting of the vestry of St. Paul's Church, Sing Sing, held on the 28th day of July, 1836 it was

Resolved unanimously, That this vestry have heard with emotions of deep sorrow of the death of the venerable and much loved Bishop White, of the Diocese of Pennsylvania, our presiding bishop; and that we do sincerely join with our whole Church in the tribute of deep and affectionate respect for him, our right reverend father in GOD, who hath been "gathered to his people," full of years and full of honors

Resolved, That while we deeply feel the loss we have sustained, we behold, in surveying the past, great cause for devout thankfulness to the great Head of the Church, inasmuch as he whom we mourn has been so long spared as one of the chief instruments to build up and consolidate the Church in this land, to aid us by his counsel, and to incite us to holiness by his own pure example: and that such feelings move to the fervent prayer, that ALMIGHTY GOD may be pleased to raise up many others in his stead, who shall be "pastors according to his heart," to bless, instruct, and edify his Church.

Resolved That as a testimony of our affectionate respect for the memory of our departed spiritual father, the pulpit and desk of St. Paul's Church, Sing Sing, be hung in black for the space of sixty days

Resolved, That the rector be requested to transmit a copy of these resolutions to the family of Bishop White, with the assurance of our cordial sympathy with them in their painful bereavement.

Resolved, That a copy of these resolutions be published in "the Churchman," and the "Westchester Herald."

[Copy from the minutes.]
JOHN SING, *Clerk of the Vestry.*

ZION CHURCH, GREENSBURGH.

At a special meeting of the rector, churchwardens, and vestrymen of Zion Church, Greensburgh, held at the vestry room, on the 19th day of July, 1836, it was unanimously

Resolved, That this vestry have received the painful intelligence of the death of the presiding Bishop of the Protestant Episcopal Church, the Rt. Rev. William White, D. D, Bishop of the Diocese of Pennsylvania, with sentiments of deep sorrow; and that they offer their cordial sympathy to the family of the deceased in this their afflictive bereavement.

Resolved, That they will ever cherish the most affectionate and filial respect for the memory of Bishop White, as one of the principal agents whereby a kind Providence hath guided the Church in this land from disorder and weakness to a state of great blessing and prosperity; remembering always his paternal counsels, his untiring zeal, his apostolic spirit, the unsullied purity of his life, and his high Christian and ministerial attainments; rendering to the great Giver of good gifts devout thanksgiving for his long continuance among us, and for the pure and holy light which his public and private virtues shed around the Church.

Resolved, That as a testimony of our feelings, and to evince our deep respect for the memory of our deceased patriarch, the pulpit and desk of Zion Church, Greensburgh, shall be clothed in black for the space of sixty days.

Resolved, That the rector is respectfully requested to transmit a copy of these resolutions to the family of the late Bishop White; and a copy, attested by the clerk, be also published in "the Churchman."

[Copy from the minutes.]
OSCAR IRVING, *Clerk of Vestry.*

CONSISTENCY.—The following remarks of the Editors of the (London) Christian Observer, in regard to the connection of members of the Church with the Religious Tract Society, are excellent in themselves, and will be read with the more interest considering the source from which they come. We should like to call attention to the word "sensibly," near the beginning, and to ask what kind of effects they are which are *insensibly felt?* To us it seems that the whole strain of the remark is an awkward and reluctant confession that the "*principle*" is wrong, and, like every other wrong principle, has produced bad fruits. The passage occurs in the June number of the Christian Observer, in a note on a review of the Life and Writings of Tyndale.

"While we are referring to this subject, we would recommend to the serious consideration of the Church of England members of the Society another very important matter connected with its publications—namely, the aspect given to them by the necessity of omitting whatever a dissenter might object to circulate. While the Society merely published popular tracts, the effects of this principle were not sensibly felt; but now that it issues libraries of volumes it is becoming very apparent. The silent omissions, retrenchments, and meltings down in the lives and writings of many of the Church writers on the Society's list, often give to them an aspect quite different to that which they wear in the original memoir or publication of the author, taken as a whole We are resigning, in popular opinion, some of the ablest champions of Episcopacy, and of the rites and formularies of the Church of England; their biographies and writings being exhibited to the public chiefly in selections, professedly and honestly intended to be *neutral*, but which are virtually, and in their influence, very powerfully (to say the least) non-church. This result has been very strongly mentioned to us in the case of the Society's Commentary upon the Scriptures, which we have warmly commended, and still consider full of piety and evangelical and admirable exhortation. But we have been asked, and we think not unfairly, whether a conscientious Churchman ought to be satisfied, that in a commentary upon the whole of both Testaments, such a writer as Mr. Scott should lose every vestige of his principles as an Episcopalian and a member of the Church of England; and that the public should be led to suppose that the Bible itself is wholly *silent* upon all such matters? In mere detached tracts we make no undue concession when we select for inculcation important points in which pious Churchmen and pious dissenters agree; but in a commentary upon the whole Bible, which embraces all religious truths, it is difficult to draw the exact line between warrantable silence and undue compromise. Of course the dissenter may reply on his side in a similar manner, and we admit his plea; and also cheerfully add, that the Society would not, we are sure, publish any attack upon the Church of England; but still, the reciprocity is not equal We have a national, and as we believe, a scriptural Church; but attacks are made upon us, and we are placed on the defensive side. Now if we consent to yield the point that a commentary upon the whole of the Scriptures may be really neutral without any sacrifice of truth; and if we present to the world our most pious and eminent Churchmen in their lives and writings, without any remnant of their distinctive garb, we do not trim the balance fairly; for the general impression which goes forth to the public will be wrong, though no one statement may be blameable. We state the matter for discussion, and are willing, nay, anxious, to be better informed. See again the Society's un-church Church History."

INSTRUCTION IN MUSIC.—We have received a circular from Messrs. Edson & Harris, who propose to open a musical Seminary, for the instruction of ladies and gentlemen in the science of sacred vocal music, the design of which is to improve the state of music in the Protestant Episcopal Church in this city.

The circular remarks, "The music in many of the parishes of the Episcopal Church in this city has been, and at present is, in a very low and neglected state, ill suited to the design of that sublime portion of public worship. Some parishes (as their only resort) have been supplied, at great expense, with performers, who have introduced a '*professional style*' of music into the sanctuary, which does not allow the majority of worshippers to unite in songs of praise to GOD, and is also found calculated rather to banish than to excite and cherish devotional feelings. As a means of avoiding and preventing these difficulties in future, we propose our Seminary to the favorable consideration of the clergy"

Messrs. Edson & Harris have been recommended to us as persons well qualified for the charge they have undertaken. Their plan has our entire approbation, and we trust that they will receive such patronage as will enable them to succeed in their important object. The Bishop's recommendation is annexed.

It gives me much pleasure to learn that Messrs. William J. Edson and Joseph T. Harris are about commencing instruction in sacred music, with an especial reference to the improvement of that interesting and important department of public worship in the Protestant Episcopal Church. From what I have heard of those gentlemen, I have no hesitation in commending their enterprise to the liberal encouragement of the several parishes in this city.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, June 25th, 1836.

ST. PAUL'S CHURCH, FLATBUSH, LONG ISLAND.—A parish by this title was formed in Flatbush, Monday, July 11th. Matthew Clarkson and Robert I Crommeline were chosen churchwardens; and David Johnson, George Cornell, James Mowatt, William Story, and Samuel Richards were elected vestrymen The church is to be erected near the centre of the village, on the road to Bath. It is to be built of wood, with a Grecian front. On Wednesday, 13th of July, the Bishop of this Diocese, together with some of the neighboring clergy and the Rev. Dr. Rudd, of Utica, performed the usual ceremony of laying the corner-stone of this new church. The day was unfavorable, but many persons attended the solemnity. After the stone was laid the procession retired to the consistory room of the Reformed Dutch Church, (which was kindly offered for the occasion,) where the remaining services were performed. The address was delivered by the Rev. B C. Cutler, of Brooklyn. This is the seventh Episcopal church which has been incorporated in and near Brooklyn in about two years—including an African church, there have been five new churches formed in Brooklyn, one at the Narrows, and one at Flatbush. Most of these are yet in their infancy, but the growth of the city is so rapid that in a few years they will probably be filled.—*Com.*

PRESIDING BISHOP.—"By the decease of the Right Rev. Dr. White," says the Missionary, "since 1796 the senior Bishop of the American Church, the office of presiding bishop, by the rule of the House of Bishops, devolves on the Right Rev. Alexander Viets Griswold, D. D., Bishop of the Eastern Diocese, composed of the States of Maine, Massachusetts, Rhode Island, and New-Hampshire; who was consecrated, together with the lamented Dr. Hobart, in Trinity Church, New-York, May 29, 1811, by the Right Rev. Dr. White, assisted by the Right Rev. Drs. Provoost and Jarvis. May great grace be upon him!"

THE corner-stone of a new Episcopal Church, by the name of St John's Church, was laid, in New-Milford, Connecticut, June 13th, 1836 The procession was formed at the old church, and moved to the site of the new building, and after the laying of the corner-stone, by the Rector, the congregation returned to the old church. The evening service was read by the Rev. W. Watson, of Bethlehem, and an address was delivered by the Rector of the Church, the Rev. Enoch Huntington A large and attentive congregation evinced a deep interest in the solemnities of the occasion.—*Communicated.*

CHRIST CHURCH, ST. PETER'S, AND ST. JAMES', PHILADELPHIA.—"The Rev John W. James, Assistant Minister, has been unanimously called to the rectorship of Christ Church. There is no edifice in our country which is hallowed by so many and such endearing associations Apart from its having been the parish church, and so long the pastoral charge of Bishop White; it was here that our first General Convention was held, and here that Smith, of South-Carolina, and Bass, and Dehon, and Bowen, and H. U. Onderdonk, and Otey were consecrated.

"The Rev. William H. Delancey D. D., Assistant Minister of St. Peter's Church, has succeeded, on the death of the late Rector, to the rectorship of that church; and the Rev. Henry J Morton, Assistant Minister of St. James' Church, now absent in Europe, to its rectorship"—*Missionary.*

CLERICAL CHANGES.—The Rev. H. R. Judah has resigned the rectorship of St. John's Church, Troy, N Y.

The Rev. Aldert Smedes has resigned the charge of assistant minister in Christ Church in this city, and accepted the rectorship of St. George's Church, Schenectady.

THE WEST.—Bishop Kemper informed us, in a late conversation, that since he left St. Louis, about the 1st of June, in compliance with the wish of the Domestic Committee, to obtain clergymen for the West, he has received information of three individuals residing within the bounds of his mission, who are desirous to become candidates for the ministry. A few years since, the Bishop remarked, such an event would have been unusual in our largest dioceses.

NEW WORK.—We understand that the Messrs. Huntington, of Hartford, Connecticut, have in press a volume of sermons by the Rev. Dr. Chapman, supplementary to the two volumes already published. The work is nearly ready for publication, and is said to treat of many points of present interest, in a style calculated to arrest great attention.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Tenth Sunday after Trinity, August 7, Potsdam; consecration A. M., confirmation P. M.; 8, Canton; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church;* 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A M, confirmation P. M.; 26, Penn-Yan, consecration A. M, confirmation P M.; 27, Hector, consecration A M, confirmation P M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County.—Wednesday, July 20, confirmed six in Grace Church, Whiteplains.

Friday, 22, in St. James' Church, North Salem, admitted Benjamin Evans to the holy order of Deacons. Morning prayer was read by the Rev. Lot Jones, missionary in the city of New-York, in charge of the Mission Church of the Epiphany, assisted by the Rev. Robert W. Harris, rector of Grace Church, Whiteplains, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. Alexander Fraser, missionary in the city of New-York, in charge of the Mission Church of the Holy Evangelists. The Rev. Samuel Nichols, rector of St. Matthew's Church, Bedford, assisted the Bishop in the administration of the holy communion.

In the afternoon confirmed two in the same church.

Ulster County.—Eighth Sunday after Trinity, July 24, in Trinity Church, Ulster, admitted the Rev. Cicero S Hawks, Deacon, the minister of the church, to the Priesthood. Morning prayer was read by the Rev. Joseph F Phillips, rector of St. Luke's Church, Catskill, Greene county, assisted by the Rev. John M. Garfield, principal of an academy, Albany, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev Reuben Sherwood, rector of St. James's Church, Hyde Park, Dutchess county. The Rev. John Dowdney, jun., missionary at Kingston, was also present, and assisted in the laying on of hands.

In the afternoon confirmed three in the same church.

In the evening confirmed three in St. John's Church, Kingston.

Saratoga County.—Tuesday, July 26, confirmed twenty in Christ Church, Ballston Spa.

Clerical Changes—The Rev. James C. Richmond, formerly rector of St. Paul's Church, Norwalk, Connecticut, has accepted an invitation from St. Michael's, St. James' and St. Mary's Churches, Bloomingdale, New-York city, to be assistant minister and rector in succession We understand that the Rev. William Cooper Mead, D. D, formerly rector of Trinity Church, Southwark, Philadelphia, has been called to and accepted the rectorship of St Paul's Church, Norwalk, Connecticut, vacated by the resignation of the Rev. James C. Richmond.

Episcopal Recorder.

The corner-stone of a new Christian edifice was laid on the 7th instant, in Queen Ann Parish, Prince George's county, Md. The new building will occupy a situation near the site of the old chapel, whose foundations were laid almost a century and a half ago. The rector delivered an address on the occasion, accompanied with appropriate ceremony. He gave a history of the venerable sanctuary, in which many generations had worshipped, and from its holy and consecrated altars descended to the tomb. It was built by a generous lady, and what is remarkable, she afterward became the wife of the first minister who officiated in the parish, the Rev. Jacob Henderson, who emigrated to this country from Scotland.

Their remains are deposited in a vault in the chapel yard. The address also exhibited a view of the present flourishing condition of the Episcopal Church in the United States, her noble character as a missionary Church, the number of her communicants, bishops, clergy, parishes, institutions, and missionary operations, domestic and foreign, together with the number of chapels and churches which are now in progress in the different dioceses.

In the corner-stone were deposited a Bible, Prayer-book, journals of the General Conventions of 1835, and of the State Conventions of the same year; the eighteenth annual report of the Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church, in the Alexandria Seminary; a copy of the Episcopal Recorder, with other periodicals of the day; also some gold coin. It was truly gratifying to see the interest manifested by the parishioners generally, who assembled to witness the interesting ceremony. May the holy temple whose foundations have now been laid, be indeed the house of GOD and the very gate of heaven to thousands who shall yet worship in it, and all the praise and honor shall be ascribed to the adorable Trinity, FATHER, SON, and HOLY GHOST.—*Ibid.*

Rev. Mr. Southgate.—Intelligence has been received of the arrival of the Rev. Mr. Southgate at Havre, on his way to Persia.—*Episcopal Recorder.*

More Catholic Priests.—We learn from the Daily Advertiser, that in the ship Francis Depau, arrived on Wednesday evening, from Havre, came passengers, Bishop Bute of Indiana, and *nineteen* Catholic ecclesiastics, all for the western country.—*N. Y. Observer.*

NOTICE.

ALL acknowledgments and notices for the Churchman must be delivered to the Agent of the Protestant Episcopal Press, on or before the Wednesday of the same week, at twelve o'clock at noon.

LOUIS SHERMAN, *Acting Agent.*

NOTICE.

Protestant Episcopal Free Church, Euterpean Hall, 410 Broadway, near Canal-street.

THIS church now being organized under the charge of the Rev William Richmond, will be open for public worship every Sunday at half-past ten o'clock in the morning, at half-past three in the afternoon, and half-past seven in the evening.

NOTICE.

THE next annual meeting of the Convention of the Diocese of New-York, will be held in Trinity Church, in the city of New-York, on Thursday, October 6: the opening service to commence at 10 o'clock, A. M., on that day.

By order of the Bishop of the Diocese,
FRANCIS H CUMING,
Assistant Secretary of the Convention.

N. B. The Bishop requests me to direct the attention of those concerned to the following extract from Canon 7, sect 1, of the General Convention of 1835:—

"Every clergyman, not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

F. H C

*** The insertion of the above in the Gospel Messenger is respectfully solicited.

NOTICE.

THE Female Education and Missionary Society of St. George's Church, Hempstead, L. I., will hold their annual *fair* in that village, on Tuesday, the 9th of August.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz

July 25, 1836. The amount of a collection made in St. Ann's Church, Brooklyn, L. I., on Sunday morning, 24th July, by the hands of Mr. Chew, \$89 00—From the "Bible, Prayer-book, and Tract Society of the General Protestant Episcopal Theological Seminary," by the hands of Mr. Anthony Ten Broeck, their Treasurer, 25 44. Total, \$114 44

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

N. B. The following new tracts are just stereotyped and published, viz. Candid Examination of the Episcopal Church—A Man Overboard—Hints respecting Divine Worship—The Inquisition—The Religion of the Cross—The Fisherman—Life of Cyprian—The Happy Poor Woman. The subscribers are respectfully invited to call at the Depository, 46 Lumber-street, for their copy.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

By the hands of Mr. Wm. M. Benjamin, from Wm. M. Benjamin \$5 00; John Alstyne, 5 00; F. A. Benjamin, 5 00; N. Bradner Smith, 5 00; Cash, 5 00; A. H. W., 5 00; Geo. A. Townsend, 5 00; and from annual subscribers, 4 00.

Whole amount, \$39 00

WM. H. TOWNSEND, *Treasurer*,
July 27, 1836. 166 Barrow-street and Bank of America.

CHURCH OF THE HOLY EVANGELISTS.

THE Subscriber, as Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of ten dollars, from a member of St. Paul's Chapel, for the relief of the poor of his congregation—Also, three dollars, from a friend in the country, for the destitute poor of the first mission station.

ALEXANDER FRASER, 341 Pearl-street.
August 2, 1836.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received,—

By the hands of James Swords, Esq., Treasurer of the Domestic Board, as received through the Rev. Kendrick Metcalf, Rector of St. Mark's Leroy; from "a friend to missions," for the Greek mission, \$6 00—As received from Mr. W. S. Tyler, Treasurer of the monthly Missionary meetings of Christ Church, Norwich, Conn, being the one-half of sixty-four dollars, 32 00—As received through the Rev. Paul Trapier, for foreign missions, from the Missionary Association of St. Philip's Church, Charleston, S. C., 14 00—And from the same reverend gentleman, being one-fourth of the collections at the monthly missionary lectures in Charleston, S. C., 8 72—As received from the Female Missionary Association of Christ Church, Savannah, Ga., being one half of a sum contributed by that Society, for missionary purposes, to be equally divided between the two committees, 41 00; 101 72.

By the hands of the Rev Peter J. Shand, Rector of Trinity Church, Columbia, S. C., being the offerings of that Church for three months, ending the 3d July, for foreign missions generally, 37 52; Greek mission, 24 82; China mission, 12 00; Persian mission, 4 9[illegible]; African mission, 5 08; 84 37.

By the hands of the Rev. Secretary and General Agent, received by him from the Missionary Society of Bristol College, 115 00—Also received by him, from Mrs Hill, being donations made through her for the education of teachers, H. G., subscription for three years, first payment, 6[illegible] 00—A lady of Burlington, N J., 20 00—Mrs. Wadsworth, 5 00—Mrs. Custis, of Arlington, 2 50—A family offering, 10 50—Ladies in Philadelphia, 10 00—Ladies in Alexandria, 4 50—Children in Alexandria, 4 50—Rev. Mr. Daner, mission schools, 5 00—Two little girls, Washington, 2 25—Ladies of St. Peter's Church, Baltimore, 20 58—Children of Sunday school, 3 50—A teacher in St. Paul's Sunday school, New York, 3 50—From children, 2 85—From a friend to Mrs. Hill, 50 00—W. W., 5 00—From Mrs Robert, St. Louis, Mo., forwarded by Bishop Smith, 5 00; 214 68.

By the hands of Miss Jane Anthony, the monthly offerings of the past year of the Young Ladies' Prayer Circle of Grace Church, Providence, R. I, for China, 20 00.

By the hands of Messrs. Frederick T. Peet & Co., for the Greek mission, from the children of the Sunday schools of St. Paul's Church, Chilicothe, Ohio, "being a Christmas offering made by them, but delayed by mistake," 10 00—The avails of monthly offerings in St. Paul's Church, Chilicothe, Ohio, to be applied at the discretion of the Committee, 11 00—Also, at the discretion of the Foreign Committee, from Mrs. C. A. Martin, of Bloomingburgh, Ohio, 3 00; 24 00.

By the hands of B Howard, Esq, Receiving Agent of the Eastern Diocese, from the Evangelical Society of St. Peter's Church, Salem, through the Rev. Mr. Vaughan, 20 00—From Christ Church, Clappville, through Rev. Mr. Blackaller, Missionary box, Clappville, 15 82; Missionary box, North-Oxford, 9 75; Missionary box, Cherry Valley, 3 90—From St. Andrew's Church, Hanover, by Rev. S. G. Appleton, monthly offerings, 25 00—From Mrs Wheeler Gratton, through Mr. R. Stack, 3 00—From Mrs. Charlotte Field, Guilford, Vt., through Rev. J. Pierson, 1 00—From St. Paul's Church Sunday school, Boston, weekly contribution for seven months, for the schools in Greece, through Mr. S. Cutler, 40 39; 118 86.

By the hands of Mr. Isaac W. Hallam, of Chicago, contributed for the Persian mission, by Mrs. Frances Magill, of Fairview, Illinois, 3 00—By the hands of Rev. P. S. Chauncey, Rector of Christ Church, Rye, being part of the offerings of that church, through James Swords, Esq., Treasurer of the Domestic Committee, 5 00.

Total, \$686 63

August 2, 1836. HENRY CARY, *Treasurer.*

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 20th July.

From the monthly missionary meeting of Christ Church, Norwich, Conn., per their Treasurer, Mr. Wm. S Tyler, sixty-four dollars, one-half for the Foreign Committee, \$32 00—From the Missionary Association of St. Philip's Church, Charleston, S. C., per Rev. Paul Trapier, for missions in general, 25 56; for domestic missions, 37 88—From the Missionary Society of All Saints' Parish, per Rev. Paul Trapier, 2 00—From a friend to missions, from Mr. Glennix, through Rev. Paul Trapier, 6 50—From collections at the monthly missionary lecture in Charleston, S. C., per Rev. Paul Trapier, (34 88, one-fourth for foreign missions,) 26 16—Contribution for one-half year of the Sunday school missionary fund of St. Paul's Church, Paterson, N. J., for the education of an Indian child at Green Bay mission school, 7 50—Interest for six months on a bond for ten thousand dollars in the Lexington and Ohio Rail Road Company, to be assigned to this Committee, for the purpose of supporting a missionary or missionaries in the southern, western, or north western States, 300 00—Weekly "offerings" of St. Peter's Church, Tecumseh, Michigan, from the 1st of January to the 1st of June 1836, per Rev Wm. N. Lyster, 28 93—Weekly "offerings" of two members of the same Church, from Oct. 10th, 1833, the day on which the corner stone of the church edifice was laid, to January 1st, 1836, per the same reverend gentleman, 23 20—"Offerings" of St. John's Church, Bridgeport, Conn., for three months, per the Rector, the Rev. Guidon S. Coit, for general purposes, 74 42—"Offerings" in Christ Church, Rye, N. Y., for domestic missions, per the Rev. Mr. Chauncey, 12 00—Mr. Burjean, Windham, Green County, N. Y., for missionary record, 1 00—Contribution from Christ Church, St Louis, Mo., for missions to Missouri, by Rt. Rev. Bishop Kemper, 57 05—Donation from Mrs. Washington, of Mount Vernon, Va., for missions to Missouri and Indiana, per Bishop Kemper, 5 00—From a lady of Ithaca, by the hands of the Rev. Dr. Rudd, for domestic missions, 5 00—From the Female Missionary Sewing Society of St. James' Church, Newtown, L. I., by the hands of the Rev. George A Shelton, 27 50—From the children of two families, by the same, 1 50—One half of the monthly "offerings" of the same church, for July, by the same hand, 7 83—By the hands of Mr. David Gardener, the amount of a collection in St John's Church, Brooklyn, New York, after a sermon by the Right Rev. Bishop Kemper, on Sunday evening, the 24th of July, 1836, 133 40.

Total, \$814 43

August 3, 1836. JAMES SWORDS, *Treasurer.*

The Treasurer has also received from the Female Missionary Society of Trinity Church, Windham, Greene County, N. Y., by the hands of the Rev. O P. Holcomb, a box of clothing, for the Green Bay mission, valued at \$21 75.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE Subscriber, appointed Special Agent to solicit funds for the General Protestant Episcopal Sunday School Union, acknowledges contributions in

St Paul's Church, Tompkinsville, Staten Island, \$100 00—Christ Church Rye, Westchester County, 100 00—Also, from Mr. Thomas Miller, in a note addressed to Mr. Louis Sherman, 2 00—Of collections at Rye, Westchester County, New York, 27 00

Whole amount, \$2[illegible]9 00

August 2, 1836. F. H. CUMING, *Secretary.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.

July 20, 1836. The amount of a collection made in St. Paul's Church, Sing Sing, by the hands of Rev. Edward N. Mead, Rector, \$12 00.

July 25. From the "Bible, Prayer-book, and Tract Society of the General Protestant Episcopal Theological Seminary," by the hands of Mr. Anthony Ten Broeck, their Treasurer, 25 44.

Total, \$37 44

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

SUBSCRIPTIONS TO THE FREE COLORED EPISCOPAL CHURCH IN THE CITY OF NEW YORK.

R. Dyson, \$50 00—E. G. Faile, 50 00—David Hadden, 25 00—B F. Lee, 25 00—Abel T. Anderson, 25 00—James L. Curtis, 20 00—H. K. Bogert, 20 00—H. P. Morgan, [illegible]0 00—Dr. Valentine Mott, 20 00—Cash, 20 00—Asa Day, 20 00—Chester Clark, 20 00—J. T. B. M., 10 00—Bram R Stevens, 10 00—S. T. Carey, 10 00—M Maury, 10 00—Joseph Petit, 10 00—John Ely, 10 00—N Bradner Smith, 10 00—James F. De Peyster, 10 00—John Caswell, 5 00—Geo. Hastings, 5 00—W. B. Windle, 5 00—John Ruthven, 5 00—L M. H. Butler, 5 00—O. C. Putnam, 5 00—J. B Carter, 5 00—T. A. Napier, 5 00—Richards Kingsland, 5 00—Miss Campbell, New-Brunswick, N. J., 5 00

Total, 445 00

Subscriptions heretofore acknowledged, but wrongly credited:—

Mrs. M. Banyer, \$50 00—Henry Erben, 25 00—Mrs. N. G. Rutgers, 10 00.

For current expenses:—

P. A. Jay, (beside fifty dollars for church,) \$10 00—Cash, 10 00—Jacob R. Leroy, 10 00—Mrs. H. Carey, 5 00—Mrs. Walter, 5 00—Frederick Sill, one dozen Prayer books.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 2d, from the following persons, viz.

Rev. P. S. Chauncey—Robert Graffin, *with remit.*—L. Van Bibber—S. C. Sherman—Rev. J. Linn McKien—Postmaster, Gambier, Ohio—Postmaster, Cincinnati, Ohio.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. P. A. Proal, 2—A. E. Miller, *with remit.*—Thomas Latimer—John C. Pechin, *with remit.*—Donohue & Tappan, *with remit.*—Dr. A. P. Merrill—William T. Willard, 2—D. Burgess & Co., *with remit*—George Wickes—Postmaster, Paterson.

WANTED IMMEDIATELY.

A gentleman, competent to lead the singing in the Church of the Holy Evangelists. Application to be made to Alexander Fraser, 341 Pearl-street.

N. B. No one need apply who is not a member of the Protestant Episcopal Church, and well acquainted with the Church Psalmody. 3t.

From the (London) Christian Observer.

ON THE TEST OF SPIRITUAL SAFETY.

To know that "we have peace with God through our Lord Jesus Christ," and that our "names are written in heaven," is a privilege not to be valued by any ordinary standard. Thousands are miserable for want of it; and daily confirm their misery by persevering in that "broad way," which, whether swept by morality or defiled by vice, surely "leadeth to destruction." Even the followers of *the Lamb* are not, in all instances, possessed of that precious knowledge to which I have now referred. They have occasionally, like the poet Cowper, wanted the consolations, while they have manifested the spirit, of the Gospel; and they have written bitter things against themselves, notwithstanding it has been evident to their brethren that they were "made accepted in the Beloved."

As the assurance of spiritual safety is of such inestimable value, so it is a subject on which the most devoted Christians are not entirely agreed. Witness the conflicting sentiments of John Wesley and some of his contemporaries: he insisting on assurance as the indispensable evidence of conversion, and they confidently denying it, while each party respectively appealed to Scripture. In the present day similar discrepancies are found among the saints of God. Cesar Malan, for instance, in his well-known religious publications, makes it the very test of conversion that we "*know* we have eternal life," and that in a personal sense, so as to have no doubt whatever of our interest in Christ. Nor will the divine in question, and the advocates of his system of theology, admit that any other test of our Christian security should be instituted, than our simply believing the record God has given us of his Son. (1 John v. 10.)

The present subject being one of unquestionable importance, may I be enabled by the Spirit of truth to treat it agreeably to his own revealed will! To begin with our simply *believing the divine record*. Where such a faith is implanted by the Holy Spirit, it may safely be admitted as a proof that the Lord has had mercy on our souls, and "called us with a holy calling;" yet it supplies a test of his acceptance to the individual alone. Who is so intimately acquainted with the heart of man as to pronounce that "individual" sincere on the mere ground of his profession? Though the Spirit itself may bear witness to his spirit that he is a child of God, still may he not, on the contrary, deceive his own heart on this infinitely momentous point? Jesus Christ accordingly tells us in his word, (Matt. vii. 22,) that it is one thing to be confident of our acceptance, and another to be really accepted on the great day. If, then, it be insisted on, by those to whom I have alluded, in order to prove our title to "glory and immortality" in Christ, we have simply to ask, "Do I believe God's promise?" and not also to "*examine* ourselves whether we be in the faith; and to *prove* our own selves," I would submit it to the impartial reader, if this former test, when wholly severed from the latter, be not uncertain, unsatisfactory, and above all, unscriptural?

What, I would ask, will be its probable operation in the case of young religionists, and indeed of all who may adopt it rather suddenly than seriously? Rejecting as legal and pharisaical, and in principle akin to bondage, all inquiry whatsoever, either as to our conduct or disposition, as evidences of our spiritual safety, they maintain that he who hath the Spirit hath the witness in himself. What follows? Wanting, as I have ventured to suppose, Christian seriousness of mind, and being led away by strong feeling, they will scarcely "commune with their heart," and prove the character of their actions by the only infallible rule of faith and life. Never can they stop and ask, consistently with *their* views of assurance, if they possess those marks of acceptance which (as I shall presently demonstrate) are especially pointed out in Scripture. On the contrary, they look *above* them, when considering the all-important question, Am I a child of God? I do not affirm that this theory necessarily leads to such Antinomianism in practice; but I verily think that such is its probable result. For if we are at liberty to conclude we "are in Christ Jesus," without any direct reference to the spirituality of our life and conversation, (Rom. viii. 1, 5, 8,) then, though such spirituality be wanting, may we not still imagine we "abide in Him?" Let a patient be told by his physician, "If you are fully persuaded of your recovery you need not regard any other evidence of the fact;" the patient might possibly be right; yet were it not probable he would be deceived? The application may safely be left to the judicious reader.

I pass on, then, to some other tests of our spiritual safety, which are of a plainer, a more practical, and I conceive, of a more scriptural kind; premising, however, that they are wholly and essentially different from the grounds of our acceptance with God, and therefore to be carefully distinguished from them. One of the most satisfactory, because the most tangible, of these tests, is that *love of the brethren* which is mentioned by the Apostle John, (1 John iii. 14,) "We know that we have passed from death unto life, because we love the brethren." Here, if any where, we may reach the point of certainty. For by nature, as "enemies to God,' we are "aliens from the commonwealth of Israel," and count the society of saints a burthen rather than a privilege. Accordingly, when a lady of rank, after a spiritual change had been wrought in her by divine grace, once met the sainted Wilberforce at Barley-Wood, she was suddenly so much affected as to shed many tears, and that at the painful recollection of having once abhorred his very name. When, therefore, she loved and honored it, was not that change of feeling at least a presumptive proof of a corresponding change of character and condition before God?

That such a test as I am now considering will invariably be applied by Christians to the relief and consolation of their spirits, I am far from intending to affirm. There are cases of spiritual distress in which all arguments are insufficient to remove, or even to diminish its intolerable pressure. The utmost ingenuity of the sufferer is perhaps exercised for the purpose of defeating the effort to console him. He is not to be reasoned, even on scriptural grounds, out of the dreary apprehension that he has no part nor lot in Christ. Yet even here the verse in question has been known to shed a ray of hope on the despairing soul. I myself once met with a very encouraging instance of the kind, and am therefore strengthened in the persuasion that the *love of the brethren*, however imperfect, or even interrupted in its course (as in the case of Paul and Barnabas, Acts xv. 39,) is still, as a dominant principle, an evidence of the Lord's mercy to our own souls, and of their spiritual acceptance in Christ. And I would the rather press the point, since it is far more easy to determine whether we love the brethren, than whether we are contrite, like Mary, or pray like the converted Saul, or possess those gracious dispositions which form the substance of the beatitudes. Matt. v.

Not, however, that any one scriptural evidence of our interest in Christ is either to be overlooked or undervalued. What God has taught, man must implicitly receive: what the Lord values man must in no wise disregard. Prayer, therefore, when proceeding from the heart, and directed to the great objects of reconciliation to God through the blood of Jesus, of conversion by his Holy Spirit, and of a consistent Christian life, must be his immediate work, and on that account is an index of our participation of the rich blessings of the Gospel covenant. As such it was clearly recognised by God himself in the instance of the great apostle, Acts ix. 11. And the more this grace is exercised, especially in the season of temptation, or in the hour of sorrow, the more cause have we to rest satisfied that the Lord has mercifully taught us how to pray. I speak not of our devotional frames or feelings. They vary even in the best. Yet however dull our affections at a throne of grace, if still we pray like David, (Ps. cxix. 25,) "My soul cleaveth unto the dust: quicken thou me according to thy word," is not this petition an evidence that we are taught of God, and adopted as his dear children? Never does a man of this world mourn secretly before God over such failures in devotion, nor implore such spiritual recovery as a blessing of the highest order.

How closely the beatitudes are connected with that spiritual safety I have noticed, is, I conceive, sufficiently clear to all who impartially regard them. I have indeed heard it asked, "Did the dying thief possess these evidences of his safety?" Admit that he did not visibly or confessedly possess them; yet who will deny that they were implanted in him by the Holy Spirit, and that they did exist, however feebly or imperceptibly, in his then contrite breast? His, however, was a case of no ordinary occurrence. After all, the beatitudes are unmeaning, if we are not permitted, and even required, to ask, in order to decide the question of our own individual interest in the blood of Christ,—Am I meek, poor in spirit, and especially pure in heart, &c., &c. Notwithstanding that impurity which cleaves to the most exalted earthly saint, there is a comparative purity imputed to him by the Spirit, as appears by certain passages in holy Scripture. Heb. ii. 14; viii. 10; Phil. ii. 5. If, therefore, it is the fixed and intense desire of our hearts that God would cleanse their very thoughts by the inspiration of his Holy Spirit (prayer before the communion service,) have we not an abundant proof that we are made "new creatures," and consequently are in Christ Jesus?

In the third chapter of the first epistle of St. John and third verse, the question now under discussion is very simply and practically decided. "Every man that hath this hope in him, purifieth himself, even as he is pure." "He that committeth sin is of the devil." On that love of the brethren which is next insisted on by the apostle, I have already dwelt. The whole chapter ought, indeed, to be seriously studied both by those who have hitherto been distressed for want of some sufficient evidence of their saving union with Christ, and by those who would confine such evidence within the limits of that *inward* testimony which the Spirit generally bears to the safety of the true believer.

Nor is it unimportant to remark with what tenderness the Lord speaks to those whom he has not yet enriched with the full assurance of faith. He does not, like some pious, but, alas! misjudging men, charge such persons with unbelief, (though undoubtedly in some sense chargeable with it;) but he says to them, "Fear not," Isaiah xxxv. 4; "O man greatly beloved," Dan. x. 11, 16; "It is I, be not afraid," Matt. xiv. 27. And in Rom. xiv. 1, St. Paul exhorts, in the spirit of his heavenly Master, "Him that is weak in the faith receive ye."

Is it then a fair inference from the foregoing observations, that we are *not* to seek and cherish the inward testimony of the Holy Ghost to our spiritual acceptance and security? Surely not. In attempting to handle a very difficult as well as important point in Christian experience, I have chiefly designed to show that we are not to be restricted to that one branch of evidence; and that those who advocate such restriction are themselves liable to serious delusion on the subject. Happy are they who are mercifully taught by God to *know* in whom they have believed—to *know* that they have passed from death unto life—to *know* that they have eternal life in Christ. Yet those who are denied such knowledge have no ground whatever to conclude that they are *not* his children. This, I trust, has now been sufficiently established by a fair appeal to Scripture. "Comfort ye, comfort ye my people," is therefore the language in which *all* who look unto Jesus, whether tremblingly or confidently, should be addressed, and more particularly by their ministers. The heart of the righteous should be made sad, neither by withholding from him those texts which speak of our *completeness* and joyful affiance in the Saviour Christ; nor, on the other hand, by concealing those which pronounce a blessing on the contrite, the timid, and the poor in spirit. Let your readers bear with me, as far as I may appear to them to have erred, either in my conception or representation of the subject. Truth is my object; and the Lord, by his Spirit, lead us into all truth, till at length he lodges us in a region where the perception of divine things will be for ever clear, the judgment for ever sound, and the soul for ever happy in "the excellency of the knowledge of Christ Jesus our Lord."

When I speak, as I have now done, of those proofs of our reconciliation to God in Jesus Christ which our spiritual character may supply, I would not overlook those deeply affecting cases, in which nothing but "looking unto Jesus," exclusive of all such proofs, can uphold the desponding Christian. Such a one is wont to argue, "If I look into myself I despair." Let him then look out of himself, to One who was "holy, harmless, and undefiled;" and who having obeyed the law for us, is therefore emphatically called "The Lord our Righteousness." To Him should every inquiry respecting the evidences of our acceptance lead the fallen creature, the miserable sinner. Thus, while we regard such evidences as inseparable from our spiritual safety, we must still make them subservient to a simple reliance upon Him, who is himself "all our salvation." In a word, where the life proves the reality of our faith in Jesus, it is of course unnecessary to press the application of the test in question.

The following is no doubt the last article furnished by the venerable presiding Bishop, for any journal of the Church, before being called from the field of his earthly labors:—(*Utica*) *Gospel Messenger*.

To the Editors of the Protestant Episcopalian.

Gentlemen,—If you should judge that the following will contribute to the object of your periodical, it is presented to you for publication.

OF THE WANDERING OF THE MIND IN PRAYER.

Of all the frailties which sincere Christians lament, and of which they frequently complain, perhaps there is no one so prominent as that of the wandering of the mind in prayer. Accordingly a few remarks, to be expressed with brevity, may not only be matter of profitable recollection, but proper with useful hints to be presented on the occurrence of the subject in confidential conversation.

Whatever may be the degree of laxity in this matter, it has begun in the personal and private exercise of devotion. Therefore, the remedy of the evil requires the taking of it at this its source. The correcting of it there cannot fail to be felt in the public services of the Church. They shall therefore be put out of view in the present exercise, the sense of which may generally be applied to the latter subject no less than to the other.

The first suggestion is the fixing of the mind on the sense of the prayer; not only the general use of it, but that of each clause in its proper place. Even in this kind of prayer there will be use in being governed by forms prescribed to ourselves, written or printed, or conceived and committed to memory. It cannot but be a help to the praying with the understanding.

Next, let there be a desire of the heart resting on the things to be prayed for. By this is meant, not an affection of the mind, excited by some occasional event, which, however suitable at the time, or to the then present state of the party, may be temporary, like the cause of it; but habitual desire, descriptive of the inward character. Such preparation can only be the fruit of frequent meditations on the subjects which it is fit to bring steadily before the great Being "to whom all hearts are open, all desires known."

While the said two particulars are faithfully acted on, it may be well to disregard all endeavors for the excitement of those animal feelings which depend on the ebbing and flowing of the spirits—in some measure on the state of the atmosphere—and much on the variety of organization in the bodies of different persons. It is the cause of much sin, that some judge of their religious states by their feelings of this sort, which may eventuate either in unwarrantable comfort, and even ecstacy, or in a depth of sorrow, excluding the consolations of the Gospel. The said feelings are no tests of spiritual character; and how little they are dependant on human will, may be sometimes seen in occurrences having no connection with religion, in which there are sufficient motives for the desiring of such emotions, while all endeavors for the excitement of them are vain. That without preceding intention they will occasionally be presented there can be no doubt. What is objected to is the making of them the test of a religious state. This is evident in cases of persons unquestionably in deep distress, but complaining that they cannot possess the feelings which issue in tears.

It will be a help in prayer, before entry on it, to make a pause, for the fixing of the mind on the character of the great Being to be addressed, especially on his having vouchsafed to reveal himself to us as the "hearer of prayer." In several branches of it also, as far as it is possible without an unreasonable suspension of the train of thought, there should be a direction of the mind to the particular attributes on which the request is to be bottomed, especially in invoking the name of God. In the use of the prayers of our liturgy, we are aided in this by the circumstance that they generally begin with the matter which has been recommended. It clothes the service with one of the most conspicuous of its excellences, and is well worthy of being imitated in the conducting of personal prayer.

Let no morning be begun, and no evening concluded, without a self-dedication to Him who "holdeth our feet in life." It would be an error to dispense with this where family prayer is a part of domestic arrangement, as it ought to be always. There will be calls for personal applications suited to the consciousness of the party. And in regard to all, since on any committing of themselves to sleep, they know not whether they shall see the light of another day, nor, in the event of this, what dangers, temporal or spiritual are to assail them,—there will always be special calls for prayer suited to the two periods of time referred to.

In the course of every day, on the occurrence of any incident interesting to the feelings, it will very much cherish a devout spirit, and of course be a check to the wandering of thought, to be in the habit of elevating the heart to the great Ordainer of what happens. There have been some pious persons who have accustomed themselves to certain hours during the day, when they have retired for the keeping up of communion with their God. This may be commendable in those so situated as that it will not interfere with duties lying on them as imperious as that of prayer; but it cannot be enjoined on the greater number of professors, who must either suspend those duties or discharge the other in a way liable to ostentation.

Let there be submission to the divine will, as to the granting or withholding of things prayed for, although not to the lessening of confidence in the promise, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" It has exclusively a reference to the aids of the Holy Spirit, which are never withheld for the furtherance in all goodness, to the effect being dependant on our improvement of them. But in respect to temporal mercies, the submission cannot be too unreserved, especially as we know not how far the denial of them may be for our greater good; and whether under the appearances of "bread or of fish," we may not be asking for a "stone or a serpent." This act of submission will help to the erecting of a barrier against intrusive thoughts.

Far from us be the unauthorized expectation entertained by some, of an emotion of the mind, construed to be the evidence of the granting of the prayer. The looking out for this has a tendency to the wandering, for which the present exercise is intended to be a corrective. Such supposed evidence has been an incitement to crimes of the deepest dye. Independently of this, if it be looked to in any concern, subjected rather to discretion, governing itself by existing circumstances, it may lead to much error in conduct. It has also the danger attendant on it, that the petitioner can never know in what degree his wishes may have insensibly caused the results for which he believes himself to have looked for a divine determination. So far as regards those sacred influences, which maintain the mind in a frame the most favorable to the operations of the reasoning faculty, there will always be a call for prayer, and always a benefit derivable from it.

It will be no small help sometimes to bring the delinquency in question before God in prayer, with penitence especially directed to the object. The being aware of the penalty will be a check to the incurring of it.

In aid of all these expedients desirable fruit will result from them, if we should be thereby led to humble ourselves in our own eyes, there being thus manifested to us the heavy drawback from our attainments, whatever they may be; and even if these be not overrated, the impressing on us of the counsel, "When ye have done all, say ye are unprofitable servants."

Gracious Father, from whom all holy desires, all good counsels, and all just works do proceed, enable us always to address thee under the influence of these cautions, however imperfectly displayed; and from my mouth may they be profitable to others, as occasions may occur for the presenting of them. Amen.

From the Church Advocate.

THE VIRGIN MARY.

The Roman Catholic claims that a peculiar and reverential honor and *veneration* (even if we allow that restricted signification of this word which he contends for) is due the Virgin Mary, because she was the mother of our Lord. Our Lord himself seems to have estimated such a distinction in a different way. His auditors, when he was once preaching, seemed to go upon the Roman Catholic principle, that the mere fact that a human being was his mother, brother, or sister, entitled him to a distinction of peculiar eminence. His mother and his brethren desired to speak with him. (Matt. xii. 46.) And did he desert the duty about which he was employed, preaching to a promiscuous multitude, with whom he had no natural alliance, and for whom, had he done as thousands do, he might have expressed no more anxiety than a passing stranger? Did he cease instructing those whom, it might be, he (as a man) never saw or knew before, and turning to his mother burst out into such a litany of "vain repetitions" as the Latin Church addresses to the Virgin? Or, if not that, did he use one expression or gesture which would countenance the idea that he thought such litanies appropriate or would encourage them? How different the fact! He addressed not a syllable to his natural relatives—he indeed "stretched forth his hands," but it was "toward *his disciples*;" and he uttered to *them* ever memorable words, which, if any could do it, would, we might suppose, have for ever suppressed the remotest approaches to superstitious deference of any mortal. "Behold my mother and my brethren! for whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister and mother."

Such is the rule of our heavenly Master; such has always been the rule of Him whom alone is the fountain of honor, rectitude, propriety, and law. Men may exalt one another never so highly; he only will be exalted by his Maker who has done his Maker's will; and such a one will "shine forth as the sun in the kingdom of his Father," when those who have had nothing to commend them but human canonization, will be wandering stars whom the mists of darkness will enshroud for ever.

From the New-York Weekly Messenger.

GLEANINGS FROM THE FIELD OF BOAZ.

This morning, while the dew was on the grass, and the balmy nectar filled a thousand cups; before the sun had risen with a burning heat, and while my fellow maidens were slumbering on their downy pillows, I rose from my bed, and after reading a portion of the holy book, and offering up my humble orisons to the throne of grace, I hastened to my little parterre to perform my accustomed task before the hour of breakfast. My father, who takes every innocent method which his ingenuity can devise, and his circumstances will admit, had divided his garden into several apartments. This was for one kind of vegetables, and that for another; but the most pleasant part was reserved for the cultivation of flowers, and to me he gave the care of one part as an incentive to industry, and as a means of improving my mind, and benefiting my health. Most cheerfully, therefore, did I rise this morning to my wonted task; but I found that the late abundant rains and succeeding warmth had greatly multiplied the weeds in my little lovely spot: nevertheless, before the bell rung for breakfast, I had plucked up a thousand of these little intruders. During this exercise, my mind was employed principally on that passage in my morning lesson, where Christ says, "Every plant which my heavenly Father hath not planted shall be rooted up;" and on close examination I found that there were in my own heart many evil dispositions, and the seeds and roots of many vices. By constant watchfulness, diligence, and prayer, with the aid of divine grace, I am enabled to keep them down. But it is in this, as in other respects, evil things, like weeds in the garden, grow of themselves; and good things, like pleasant flowers, need much cultivation. Evil things are very abundant and very prolific; good things are scarce, and yield but little, unless great pains be taken in their cultivation. Many weeds will stand the heat and cold, will live through the severest drought, and survive the coldest winter; will even flourish in a sandy soil, or grow among the rocks, while the fragrant flower and the useful plant will only live in the most favorable spot, and flourish only beneath the tenderest care. And so it is concerning the "works of the flesh," and "the fruits of the Spirit." Indeed, the former grow better by the "way side," while the latter will live only in the garden of the Lord. Evil things, like many weeds, are hateful and troublesome. Good things are always pleasant and profitable. But evil things, I find, both in the garden and the heart, are very tenacious of life, while good things, without much care are very apt to wither and die.

And as it is in the garden of the heart, so, I have often thought, it is in this world. The righteous are trees of the Lord's right-hand planting, but, like the richest fruit trees and the choicest flowers, they are comparatively few, while the wicked are like those wild trees and noxious weeds which are found in almost every clime, and in every place under heaven. Could I but venture to believe that I were one of the former happy number, I would sing with my old friend Herbert,—

"I bless thee, Lord, because I GROW
Among thy trees, which in a ROW,
To thee both fruit and fragrance OW.*
What open force or hidden CHARM,
Can blast my fruit, or bring me HARM;
While I'm supported by thy ARM.
Enclose me round, for fear I START,
Be to me rather sharp and TART,
Than let me want thy hand and ART.
When thou dost greater judgments SPARE,
And with thy knife but prune and PARE,
Even fruitful trees more fruitful ARE.
Such sharpness shows the sweetest FRIEND,
Such cuttings rather heal than REND,
And such beginnings lead to their great END."

Ruth.

* Owe.

From the Charleston Observer.

CHRISTIANITY.

Christianity exhibits in its Founder a model which not only its friends but its enemies pronounce to be perfect—a model, not only free from the defects which pertain to the purest of mere mortals, but embodying all that is excellent and lovely in heart, in principle, and in action. The design of Christianity is to mould corrupt human nature into this blessed image; and its lineaments are drawn more or less clearly upon the character of every individual who is entitled to the Christian appellation. It is a manifest misnomer to call a man a Christian merely because he is in visible connection with the Christian Church, or because he performs some of the external duties which are enjoined by the Christian code. In real Christianity there is a living principle seated in the heart, and diffusing its vital, its holy influences over the entire man—his sentiments, his feelings, his affections, and his conduct. It is the Spirit of Christ operating in and through him, and making him both a willing and a faithful subject of a kingdom which is not of this world, but which is purchased and sanctified through the blood of atonement.

Such being the nature and design of Christianity, an incredulous world will naturally inquire for the fruits which it produces; and if they do not find them in those who profess to receive its laws, and to be governed by its principles, it will be regarded as demonstrative evidence that the profession is intimately associated with hypocrisy or imposture. It is vain to expect any allowance to be made for the frailties and imperfections that cleave to the best of men. The stern judgment of the world abates not a tittle in deciding upon the character of a Christian, on account of the weakness of his understanding, or the force of temptation which has driven him astray. And well it is that it is so; because it presents one of the strongest motives to perpetual vigilance which can be conceived, and shows the absolute necessity of having the armor with which we are invested complete in all its parts. It is also well, because it shows that the judgment of the world exacts for Christianity what the Bible requires. By a reference to these claims, it will be seen, that Christianity points to a standard which is perfect, and that, on the authority of God, it says to all, "Be ye perfect as your Father in heaven is perfect." And though this is an attainment which none make, it is an attainment at which all should aim; and it is implied also in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." How comprehensive the injunction! and yet how specific! embracing every duty, and including the proper exercise of all the powers of the mind and body in their performance.

Now the design of all the warnings, and admonitions, and reproofs, and instructions of the Bible is to impress the full lineaments of this perfect character upon the hearts and lives of men. If Christians fail of becoming what the Bible requires them to be, it is not because the standard of Christianity is defective; nor is it because the motives are weak, by which they are urged to make these attainments; nor yet is it because there is any invincible necessity which chains them to earth, and renders them sordid, and selfish, and unholy. For their frailties no excuse is offered in the word of God. If any come short of heaven, it is not because the way is closed. The provisions of the Gospel are abundant, and freely offered; so that whoever will may participate in the riches of grace: for it is by grace we are saved. All would perish were it not for this provision. Yet the offer of grace is abused when it is made an excuse for the neglect of duty, or for the commission of sin.

The practical bearing of these remarks cannot fail to be perceived. The lineaments of Christianity are too faintly drawn upon all our hearts; and upon many who hope to be saved, they are not drawn at all. Look, Christian, upon the pattern after which you profess to copy, and then look upon your own hearts, and say if it is not so. But if so, begin anew to lay the foundation of your hopes for eternity. Begin with repentance, with deep, unaffected humility. Let old things be done away, and, as new creatures in Christ Jesus, manifest your heavenly birth by a life of purity, and of supreme devotion to the service of God. You will then be a Christian, not merely in name, but in deed and in truth; and at last a place will be assigned you among the ransomed of the Lamb.

From the Southern Churchman.

CHARLEMAGNE'S BIBLE.

We translate from a Paris paper, the following account of the sale of this manuscript, which there purports to be derived from a London paper.

Evans, of Pall Mall, sold yesterday the Bible (authentic) belonging to the Emperor Charlemagne. This magnificent manuscript is entitled "Biblia Sacra Latina, ex versione sancti Hieronymi, codex membranaceus, esculi [seculi] VII., scriptus manu celeberrimi Alcuini, venerabilis Bedæ discipuli, et Carolo Magno donatus, die qua Romæ coronatus fuit."

The history of this manuscript is curious, and interesting to Englishmen. Alcuin was a native of York, and a disciple of Bede. "The fame of his great learning attracted the attention of Charlemagne, who engaged him to direct his own education and that of his children." Alcuin fulfilled these duties to the entire satisfaction of Charlemagne, who honored him with his friendship, and granted to him several ecclesiastical benefices.

About the year 778, at the solicitation of Charlemagne, Alcuin undertook a revision of the Latin version of the holy Scriptures by St. Jerome. With this view he commenced the manuscript above mentioned, which he finished in 800. Finding himself too old then to undertake a long journey, he sent it to Rome by his friend and disciple Nathaniel, who presented it to Charlemagne, on the first day of the year 801, during the ceremony of his coronation. Lothair First, grandson of Charlemagne, after having lost the throne of France, entered the monastery of Prum in Lorraine, as a monk. He deposited there Charlemagne's Bible. In 1575, the convent was dissolved, and the Benedictine monks preserved it with a religious veneration, carrying it with them to Grand-Vat, near Bale. It remained there until the occupation of the episcopal territory of Bale by the French troops, in 1793, a period when all the property of the abbey was sequestrated. This year the Bible became the property of M. Bennot, vice-president of Delamont, who in 1822 sold it to M. Speyr-Bassavant, the last proprietor.

The authenticity of the volume is attested by authorities which cannot be suspected, and among which are the Cardinal Lambreschini, formerly librarian of the Vatican, Messrs. Van Praet, Debure, Dumersan, St. Martin, Villenave, Brunet, and Hamilton, Messrs. Payne and Foss, the Rev. Drs. Bundinel and Bliss, the Rev. M. Forshald, (present at the sale,) Sir F. Magden, and other learned men living and dead. It is a magnificent folio volume, bound in velvet, the leaves are of vellum and written in two columns. It contains four hundred and forty-nine leaves. It is ornamented with a rich frontispiece in gold and colors. It is enriched with four large paintings, which show the state of the art at that remote period. There are thirty-four great initial letters, painted in gold and colors, and containing seals, historical allusions, emblematical devices, and beside, some smaller capitals painted. This rare volume is in a state of perfect preservation.

It is known that it does not contain the contested passage at the beginning of the gospel of St. John, and the passage of St. Luke, "Get thee behind me, Satan." The volume was put up by Mr. Evans at £700, and the bids rose successively till they reached $1,500, the price at which it was obtained by M. Giordet.

It had been thought that it would sell for as much as £2,500, and it created some surprise that there was no one in the hall to bid in the name of the British Museum.

Globe and Traveller.

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